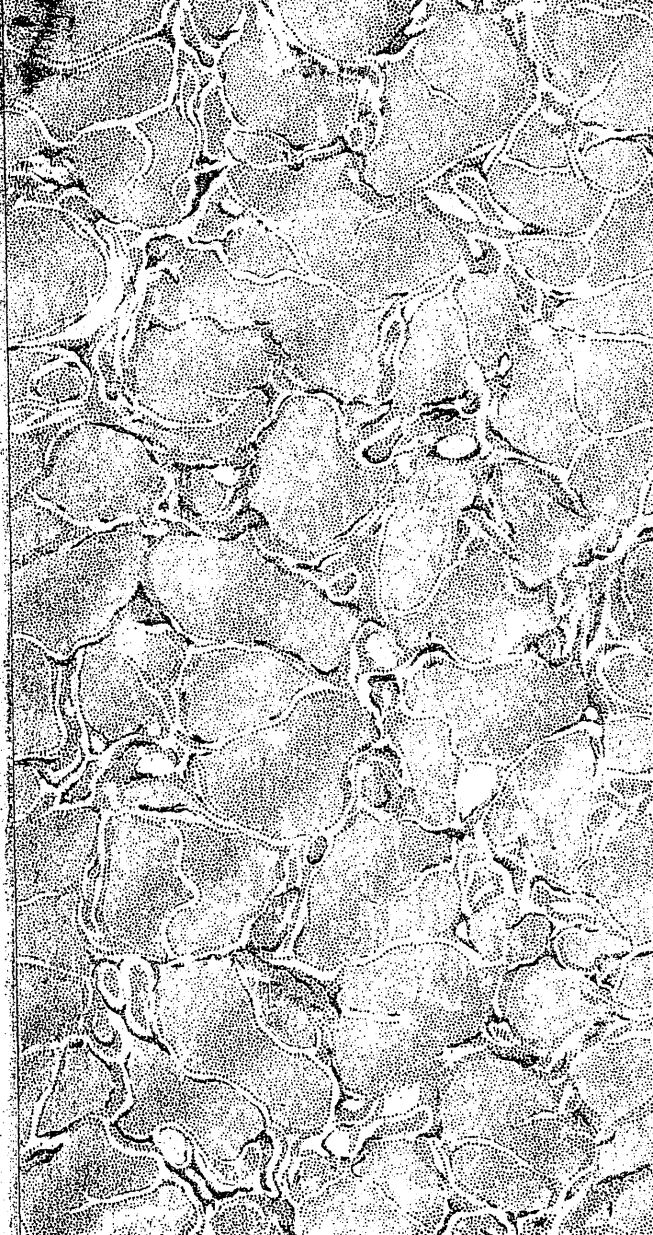




Stauffer



D. 14

The University of Chicago  
Libraries





Lin.

34

179

# LOOKING TOWARDS A CHRISTIAN CHINA

A Discussion Course

MILTON STAUFFER



# LOOKING TOWARDS A CHRISTIAN CHINA

A Discussion Course

BY MILTON STAUFFER

Educational Secretary, Student Volunteer  
Movement; formerly Survey Secretary, China  
Continuation Committee, and Editor of  
*The Christian Occupation of China*

MISSIONARY EDUCATION MOVEMENT  
OF THE UNITED STATES AND CANADA  
NEW YORK



PUBLISHER'S NOTE

Grateful acknowledgment is made to a generous friend of the Missionary Education Movement whose financial help has made it possible to publish a pamphlet of this size at the low price at which it is offered.

B V 3 4 1 5

. S 8

---

COPYRIGHT, 1924, BY  
MISSIONARY EDUCATION MOVEMENT  
OF THE UNITED STATES AND CANADA

*Printed in the United States of America*

## CONTENTS

CHAPTER	PAGE
I. CHINA'S NATIONAL PROBLEMS . . . . .	7
II. CHINA'S INDUSTRIAL EXPANSION AND THE WESTERN BUSINESS MAN . . . . .	28
III. CHINA'S INTELLECTUAL AWAKENING AND ITS RELIGIOUS SIGNIFICANCE . . . . .	49
IV. THE CHINESE CHURCH . . . . .	74
V. THE MISSIONARY AND INDIGENOUS CHRIS- TIANITY . . . . .	95
VI. LOOKING TOWARDS A CHRISTIAN CHINA . . . . .	114



## FOREWORD

During the preparation of this course, the needs of the men and young people of our churches have constantly been kept in mind. Enforced limitation in space has necessitated the omission of many important topics which need not be enumerated now, but which every student of China and especially of Christian developments in China will look for and miss. Throughout the course one wishes there had been space for more reference material. Fortunately, a wealth of literature on China is now within the reach of nearly everyone, and it is strongly recommended that this be made use of. Such subjects as the opium menace, indemnity, and the present political developments are being treated in much detail in current periodicals, and consequently not repeated here.

The questions are merely suggestive, and leaders are warned against attempting too much in a single hour. Supplementary reading by the group, a brief summary of the facts indispensable for intelligent discussion at the beginning of the hour, and the presence in the group of one who knows China or who has been there may contribute materially to the study.

Not a few of the sources quoted in these pages are originally in pamphlet form and therefore may be difficult to acquire. It is assumed that each leader will read one or two general works on China and either *China's Challenge to Christianity* by Lucius C. Porter or *China's Real Revolution* by Paul Hutchinson in preparation for the satisfactory discharge of his responsibilities. Both of these books are published by the Missionary Education Movement and may be secured from denominational headquarters. Other books of special value are listed in connection with each of the chapters.

M. S.



# Looking Towards a Christian China

## CHAPTER I

### CHINA'S NATIONAL PROBLEMS

1. If the Chinese are the kind of people that many claim, why are 400,000,000 Chinese seemingly so impotent either to protect themselves against foreign aggression or to work out their own destiny? What is the matter with China?
2. Does China's present lack of national cohesion and administrative efficiency lead you to a pessimistic attitude of mind with reference to her ultimate national destiny? Why or why not?

To some Western observers the Republic of China seems to be still tossed in an unceasing storm. To them the temporary presence of the militarists and the small difference between Canton and the Central government appear to be symptoms of some greater evil that is to come. Some doubt whether the Chinese people have the real capacity for self-government and whether China is after all qualified to enjoy the blessings of democracy; others attribute the present seeming unrest and turmoil to the corruption of officialdom and advocate foreign supervision as a panacea; a few will try to indoctrinate our countrymen with Bolshevik ideas and point to them as a remedy; still others think that the trouble with China is the lack of a strong central government and that all will be well if this is established; and still others maintain that what China needs at present is not a strong central government but a Federal State. A veritable Babel of confusion! Of course, there are many who have faith and hope in the ultimate triumph of democracy in China and who believe that the forces for good will eventually gain ascendancy. . . .

The present unrest and disturbance is only apparent, not real and fundamental; the pains which China is experiencing are pains of growth, not pains of senility; and what little evil she has at present is essential to the greater good she will achieve in the near future.—Dr. S. K. Alfred Sze, "The Future of Chinese Democracy," in *The Weekly Review*, February 11, 1922.

Yung Tau, the Chinese Christian philanthropist who was thrown into jail in Peking this spring because of his activities against concubinage (the technical charge was that he had bought Buddhist property to turn into a school), told me on the train since his release, that the officials in Peking did not know shame. Thirty thousand bandits are reported to be roaming over Shantung alone terrorizing the population. Kidnapping is common—even foreigners having suffered at the hands of these robbers. Country people have in some places abandoned their villages and fled to walled cities for protection. The recent elections were disgraceful—the sale of votes for large sums going on publicly. When a new set of officials rides into office, nepotism is unabashed. Relatives bob up on every hand to take their sinecures in the glorious government of the land.—Gordon Poteat, *Home Letters from China*, pp. 142, 143.

THE PRESENT GOVERNMENT.—In the new Republican government the Emperor is replaced by a President who is elected for five years by a National Convention composed of members from the two Houses of Parliament. The President is assisted by a responsible Cabinet, composed of the Ministers of the different Boards of the Government, and led by a Prime Minister, much after the manner of the British Cabinet.

Parliament is divided into an Upper House (the Senate), which has about one hundred and seventy members, and a Lower House (the House of Representatives) . . . which has one member for each million of the population. The electors—who are all men—must either possess a certain amount of wealth, or must have had a certain amount of elementary education. Though the standard required is not high, it disqualifies over ninety per cent. of the population from voting.

In addition to this national or Central Government, each of the eighteen provinces of China and the three provinces of Manchuria has a Provincial Government of its own. . . . The chief troubles in China today spring from the relationship between the Central Government on the one hand and the Provincial Governments on the other. In theory, at the head of each Provincial Government are a Civil Governor and a Military Governor, each appointed by the President. In practice, the Military Governor either completely overshadows the Civil Governor or else does without him altogether, he himself filling the two positions at the same time. Such are the *Tu-chuns*, referred to in recent periodicals.

Each province has its own parliament, known as the Provincial Assembly . . . which has power to make laws for the province; and power—theoretically—to impeach the Governor. But in practice the man with the army behind him wields the power.—J. C. Keyte, *In China Now*, pp. 28-29.

To compare the Chinese nation to a "ship of state" is stupid. The figure implies a pilot with a crew working together under him. Both pilot and crew are lacking. . . . Strictly speaking, there is no nation that can logically be compared to a "ship of state," and China least of all. It would be far more accurate to describe China as a great raft of logs floating placidly down a river. Individuals may pole a few of them away from the bank or bring them closer together when rough water or a difficult turn separates them for a brief time; but to think of steering the raft as a ship is about as ridiculous as to express fear that it is ever going to sink. No pilot, native or foreign, can sink the raft. It will continue to move along slowly, as it has been doing for thousands of years. The best that can be hoped for is to pole the logs closer together and give the current a chance to hasten progress into broader and smoother waters.—Editorial in *Shanghai Times* quoted in *China Mission Year Book*, 1923, p. 10.

"In China," said Dr. Yen, "when a 'reformer' official is dissatisfied with an existing organization, system or institution, he does not propose its abolition, partial or otherwise, as would be done in America. If he be displeased with the personnel or present incumbents, he does not suggest they be dismissed or compulsorily retired. To do these things would involve interference with 'vested interests'—someone's ricebowl would be broken.

This would mean unpleasantness with one's friends or one's friends' friends. It also would create a furore of opposition that might put to nought the reformer's really sincere intentions to effect some improvement. He, therefore, leaves the old things severely alone and proceeds to build up a new organization. He thus is able to select his own personnel. This is well enough for the reformer, but it means that the government must pay twice for one service. Exactly this thing has happened, for instance, in connection with the police of Peking. Essentially the same thing has happened not only in the army but in many of the Government offices.—Grover Clark, "Dr. W. W. Yen on China's Problems," in *The Weekly Review*, May 19, 1923.



The individual member of the community is naturally not especially interested in the government. He has not elected the officials and is not responsible for their actions. As long as he is not personally interfered with, he is quite content to leave affairs of state to those who are appointed. According to his practice of Confucian teaching, his responsibility is to his family. Beyond that, the individual Chinese does not think. The result has been that there is no pride in the appearance of the community, no national patriotism nor even a feeling of village responsibility. If the summer rains have washed away a piece of farmer Chang's wheat-field, he digs a hole in the public highway to get more earth. What does he care? He did not build the road, and probably neither he nor any of his family will wish to use it for some time. . . . If, as an official, he happens to be handling public money, why should he think of it as a trust involving his personal honor? He has been trained to look after the interests of his own family. The feeling of responsibility for others has never been developed. So corruption easily grows.—Mansfield Freeman, "Has China Found a Moses?" *Asia*, April 1924, p. 297.

### 3. What should be the attitude of Western Christians toward the past and present political and commercial injustice which has been shown to China by Western nations?

China was at one time surrounded by an almost complete circle of dependent states. Beginning with Japan, it was possible to pass through Manchuria, Mongolia, Turkestan, Tibet, Northern Siam, Annam, and Tongking, and all the time be on Chinese territory. Gradually inroads have been made on this complete enviroing of China Proper by Chinese Dependencies. . . . In the middle of the sixteenth century the Emperor of China allowed the rulers of Japan to assume the name of King on condition of their paying to the Chinese court an annual tribute of a thousand taels of gold. In the course of time, Japan achieved her independence and the payment fell into desuetude.

For many centuries Korea (Chosen as it is now officially called) recognized the overlordship of China, and this overlordship culminated in the era of the Mings. . . . After this period, however, China exercised no practical jurisdiction over the peninsula. It was only when Russian and Japanese interests began to

clash in Korea that the question of Chosenese independence assumed a vitally important character. As the result of the China-Japan War, the real cause of which was as much an unconscious Japanese prevision of Tsarist dominance in the peninsula as Japanese jealousy of Chinese influence, the independence of Korea was declared in the Treaty of Shimonoseki, less than ten years after which Korea had recognized the suzerainty of Japan, and in August, 1910, Japan swallowed up Korea and made the peninsula part of the Japanese Empire.

Manchuria stands in a special relation to China. The ex-Imperial House of China is of Manchu origin, and if the question were raised—which it is not likely to be—what is the exact status of the ex-Imperial House in relation to the territory known to the outside world as Manchuria and to the Chinese as the Three Eastern Provinces, it would be very difficult to answer. Manchuria has been the battleground of four peoples, three of which have been engaged for decades in fierce diplomatic struggles, and on two occasions diplomacy has broken down. It would not be surprising therefore if it broke down again, and before very long. The richness of Manchuria, agricultural and mineral, is so enormous that China is likely to retain undisputed possession of the country. Already other nations have created there vested interests of a very substantial character, and again a clash may come between those nations, the upshot of which may or may not be a transference of sovereignty for a part at least of the territory.

Mongolia, with its million and a third of square miles of territory, occupied on an average by only two persons to the square mile, is rapidly becoming also a region the sovereignty of which is indeterminate. Nominally still a part of China, in spite of declarations of independence that have been wholly or partially revoked, Mongolia is in a state of flux. The sinister influence from the east has sought very effectively to alienate Mongolian sympathies from China. . . . Chinese colonization is pushing its way farther and farther into the country and Chinese commercial acumen is proving a serious factor in the elimination of the Mongol as a trader. By nature and circumstances the Mongol is more inclined to pastoral than to commercial occupations. The Chinese, on the other hand, have the trading instinct very fully developed. The result is a rivalry between the two that can only serve the interests of third parties, if they care to take advantage of the dissensions.

Sinkiang, or the New Dominion, is really an attempt, dating from the seventies of last century, to stay the forward movement of Tsarist Russia. Known to Europeans as Chinese Turkestan, it is officially called Sinkiang or the New Dominion, and was reorganized in 1877 as the result of several local disturbances.

The relations between China and Tibet have not in recent years been such as to tend towards a closer union between the two. The actions of the British Government have not tended in that direction either. In 1904 a British Mission, originally of a pacific character, made its way to Lhasa after fighting part of its way, and negotiated a treaty, which was later ratified, by which the Chinese Government undertook not to press its authority on Tibet. In December, 1909, . . . a determined attempt was made by China to strengthen her position in Tibet . . . by compelling the acknowledgment of allegiance by armed force. The British-Indian authorities objected, however, and . . . from that time, the British-Indian and Chinese Governments have had frequent changes of views about Tibet. No definite understanding has been reached, and nominally Tibet is still as much a part of China as ever.—Sheldon Ridge, in *The Christian Occupation of China*, pp. 6, 7.

The China-Japan War (1894-5) disclosed the military impotence of China. European partition of Africa was just then completed. Europe's big business and imperialistic politics saw the great opening in China. Then began a fresh assault upon China, each European nation desiring to gain as large a portion as possible of the "luscious melon" that was waiting for partition among the powers.

The prime movers in the drama of China's pitiful collapse were Russia and Germany, followed soon by Great Britain, France and Japan.

The first step was taken jointly by Russia, Germany and France. . . . They sent an ultimatum (1895) to Japan to restore Port Arthur and the Liaotung Peninsula to China which she had ceded to Japan by the Treaty of Shimonoseki. The real purpose of that act as disclosed by later events, was to prevent Japan from having any share in the big "melon," and to clear out of the way both geographically and metaphorically a dangerous competitor.

Germany took the next step by seizing Kiaochow (1897) and

forcing upon China a treaty granting to Germany private rights to build railways and open mines in Shantung. This was the beginning of "special interests" and "rights" and "spheres of influence." . . .

. . . Russia promptly occupied (1898) and then leased Port Arthur for twenty-five years and secured special railroad and mining rights (some of them secret) in Manchuria (400,000 sq. miles) and Mongolia (1,300,000 sq. miles). Her great Trans-Siberian railway was rushed to completion to Vladivostok, to Port Arthur, to Dalny and to Newchang and a great commercial city was built at Dalny (Japanese Dairen). Thus did Russia at last secure her dreams of more than a century to gain unrestrained access to an ice-free port.

Great Britain, . . . realizing that Russia would soon dominate the government of China and threaten her Indian Empire, unless duly checked, secured (1898) from China without violence and only by diplomacy, a naval base, Weihaiwei, between Kiaochow and Port Arthur; she also enlarged her controlled area opposite Hongkong (Kowloon) and got China to recognize the great central region through which China's largest navigable river flows, the Yangtse River basin, as a British "sphere of influence. . . ."

France, seeing how rapidly the other nations were getting their big portions of the "melon," applied for and secured (1898) an important naval base, the bay of Kwanchow, . . . and a large section of south China as her special "sphere of influence" with railroad and mining rights.

Italy, seeing what others were getting, entered a demand for something too—but China dared to say no.—Sidney K. Gulick, *Problems in the Pacific and the Far East*, p. 6.

4. What would be your attitude toward extra-territoriality as a tourist in the interior of China, as a business man in a treaty port, as a missionary with a family in the interior?
5. Is it or is it not fair to demand protection and indemnities from a country in as unsettled a state as China is today? Why?

Extra-territoriality confines the foreign trader to the treaty ports and certain well demarcated areas, but denies him the right of de-

veloping new trade with the greater "unopened" parts of the vast country and its undeveloped resources. Whereas the abolition of this régime will at once throw open to him every nook and corner of the Republic. If confined to the treaty ports he is able to develop a creditable volume of international trade and commerce, will he not multiply the same a hundredfold, . . . were the whole country thrown open for his enterprise and resourcefulness?

The British chambers of commerce fully realize "the benefits that would accrue through throwing the country open to residence and trade," and many other responsible Westerners are of the emphatic opinion that there is much more to gain than lose by surrendering the rights of extra-territoriality. . . .

To quote Sir Robert Hart, the great Irishman who served China as inspector-general of the maritime customs from 1864-1908, and who published some outspoken essays on the Chinese question twenty years ago: "China, so to speak, would be on its honor, and the whole force of Chinese thought and teaching would then be enlisted in the foreigner's favor through its maxim regarding tenderly treating the stranger from afar. Such a change of principle in the making of treaties would widen and not restrict the field for both merchant and missionary, would do away with irritating privileges and place native and foreigner on the same footing, would remove the sting of humiliation and put the Government of China on the same plane as other governments. . . . Restore jurisdiction (to the Chinese) and the feeling of responsibility to protect as well as the appreciation of (foreign) intercourse will at once move up to a higher plane."—M. T. Z. Tyau, *China Awakened*, pp. 255, 257.

Can a civilian expect to carry on business as usual in no-man's land? It is more and more evident that the condition of China is that of a widespread and complicated civil war area, hardly any parts of which can be considered as other than no-man's-land territory, in which it is hardly reasonable to expect the warring factions to preserve the safety of outsiders, who, however good their motives, insist on intruding. The nominal Government, in order to secure foreign recognition, accepts responsibility which it has little expectation of being able to discharge.

The presence of foreigners in the country, therefore, inevitably causes considerable embarrassment to the whole Chinese people, not least to those who wish us well.

It is thus quite an open question as to whether we as mission-

aries should willingly prolong this embarrassment, or whether it would not be more just to frankly recognise the unfairness of asking protection or indemnities from a people in such a situation. Even the Chinese Christians in many places, are feeling that the presence of the foreign missionaries, even of doctors, is an expensive luxury. In a recent case they besought the missionaries to withdraw, (and as it turned out only just in time,) lest an indemnity, which is usually exacted locally, should be wanted for life as well as property. As a matter of fact the Society concerned in consultation with their missionaries on the field decided not to seek any indemnity for property which was destroyed shortly after the missionaries left.

If therefore, missionaries are to remain in inland China, it should in all fairness be at the risk of the missionary and the Society. . . .

It may therefore soon appear, if the state of the country gets worse, that only such missionaries should be asked or allowed by their Societies to live in the regions chiefly affected, as can afford to take the risks, and who—with or without assistance from their Society—are willing to dispense with indemnity for loss of life or property suffered, and who are ready to urge their own national Government not to take upon itself to embarrass the Chinese people militarily on their behalf.—*Chinese Recorder*, April, 1924, pp. 261, 262.

What is the attitude of missionaries toward . . . extraterritoriality? On the one hand they must be citizens of their own countries and love their own countries. On the other hand they must also be members of the greatest Kingdom, the Kingdom of God, and therefore love our country. Will there be no conflict between the two loves? In the privilege of extraterritoriality, missionaries have a measure of protection for their lives and property. When there is foreign protection along the railways and rivers, these being lined up with foreign guns and gunboats, there will be peace for them to spread the Gospel of Peace. What is, however, behind them? We realize that there are many sides to this question. There are difficulties on every hand also. For what missionaries will do they will have their own reasons. . . .

But what about us, Chinese Christians? People say that we are "foreign slaves"! Is it true? People say that we eat foreign rice and thus wax fat under foreign protection! Is it true? If

it is true, then . . . shame on us! A noted American missionary said recently: "The Chinese Brethren want foreign protection. I telegraphed to the consul to order a gun-boat to protect us and they were very willing to take advantage of this protection." A missionary lady told me: "We of our mission have never asked for indemnity money and people laugh at us. But when our pastors and church members suffer loss in any manner they want indemnity. So even if we do not want indemnity what about our Chinese brethren?" O pain! O shame! O the sadness of it! When our Western brethren mentioned these things they did so in all sincerity. There was nothing in their words to even suggest contempt for our mistakes. I am deeply grateful for their considerate care and love. The government, the law, the soldiers and the bandits cause our fellow Christians and our missionary friends to be uneasy and afraid. Why should we be surprised that we seek foreign protection? When our property is robbed and our dear ones lose their lives, what is there that is strange in our seeking, in utter ignorance, to secure indemnities through our foreign friends and through the power of other countries that can compel our own government to do things? . . . If we could depict the real pain and sorrow of our Christian brethren would it not be a history of heart broken experiences? But we need to understand that such foreign protection and indemnity money as we receive from the hands of our missionary friends are obstacles to the Gospel of Peace and love and to the Kingdom of God. We must understand that when we hold on to these obstacles, we are not showing our love to God and are not loyal to his Kingdom; we are not showing our love for our own Chinese church and our own people and country. We need to understand that as long as we hold on to such obstacles, we are actually causing loss to the honor and dignity of the nation and creating suspicion of our countrymen. This means that we do not love China and therefore are not true citizens of the Republic of China.

Henceforth all patriotic Chinese Christians must do the following two things:

(1) Be determined not to receive foreign protection when in danger.

(2) Refuse to receive indemnity money, secured by foreign help, or intervention, for the loss of lives and property.—T. C. Chao, *The Chinese Recorder*, April, 1924, pp. 241-243.

6. How long do you think the white man can continue to fence off four-fifths of the earth's surface as his special preserve?
7. What immediate reforms or policies in China's national and international affairs would you like to see inaugurated?

To me it seems that the following lines of policy should be followed if China's internal affairs are to be straightened out:

1. It is essential that in some way the civil authority should be separated from the military, and that the army should not be allowed to dominate policy.

2. Provincial autonomy over a very large range of subjects seems to me to be desirable. I do not think the Southern and Western provinces will come in on any unified system unless they are largely autonomous, and even if a single centralized government were desirable, with the present imperfect transport arrangements and with the long history of internal warfare, I think time would have to elapse before it could be established. In the meantime there seems to be no hope of unity without a large measure of local autonomy.

3. It is of first importance that foreign interference should be reduced to a minimum. In the present financial situation, it is hard to see how China can reorganize her national life without foreign credits, and these are not likely to be given without some form of control over certain aspects of Chinese life. But I feel this should be reduced to the minimum, and I think the greatest danger to China's peaceful development lies in the continuance of the past policy where China has been the victim of international jealousies and ambitions.

4. What I have already said will show how great is the need for education for citizenship throughout China. I do not think that this need wait for a complete system of primary and secondary education to be established, with enough school places for all the population, highly desirable as this is.

5. The speedy adoption of a constitution seems to be an urgent need. So long as there are disputes on that matter it is hard to get on with the business of State. I should advocate setting up a constitution for a definite period of, say, ten years and giving it a fair trial, but making it quite easy to revise it after such an interval. By this means China would have a chance to settle down



and see how far she could adapt herself to democratic institutions.—Hodgkin, *China in the Family of Nations*, pp. 96-98.

From the standpoint of intelligent and patriotic Chinese, what then are China's principal problems?

Internally, they are such as these: establishment of a real and effective national Government; maintenance of order; an adequate system of railroads; development of natural resources, mines, water power and afforestation; control of the rivers; a comprehensive educational system; an adequate finance system; economic development; a proper budget and an effective system of taxation.

Internationally they include such items as the following:—recovery of tariff and judicial autonomy; recovery of administrative control of the customs, salt gabelle, post office, etc.; political and economic recovery of Shantung, Manchuria, Mongolia, Thibet and other areas; abolition of "foreign settlements" with foreign police and foreign invasion of Chinese sovereignty; recovery to Chinese ownership of all special concessions for railroads and mines which menace her sovereignty and the integrity of her territory; overthrow of corrupt and traitorous officials who sell out to foreign seekers of rights and concessions.—Sidney L. Gulick, *Problems of the Pacific and the Far East*, p. 4.

The balance-sheet of the Washington Conference, so far as China is concerned, is the ratio between our expectations and our gains. Let us tabulate them:

CHINA'S EXPECTATIONS	CHINA'S GAINS
I. Major questions	
1. Complete and unconditional return of Shantung .....	85 per cent.
2. Abrogation of 21 Demands.....	5 per cent.
3. Tariff increase to 12½ per cent. and promise of autonomy .....	10 per cent.
II. Minor questions	
1. Limit of duration of extra-territoriality.....	0 per cent.
2. Withdrawal of foreign troops.....	0 per cent.
3. Withdrawal of foreign post offices.....	90 per cent.
4. Return of leaseholds.....	15 per cent.
5. Abolition of foreign wireless stations.....	45 per cent.

While these percentages cannot, in the nature of things, be mathematically accurate, they indicate well enough the degree of satisfaction China has realized out of the Conference.—X. Y. Z. in *Christian China*. (Pamphlet published in China.)

8. What is your estimate of Chinese as students, laborers, business men or diplomatists?
9. How did you come by this estimate?

Manifestly China and the Chinese are frequently misunderstood and in consequence unappreciated. The commercialized portraitures of the "Chinamen" produce erroneous notions. Consider the prevailing ideas of Chinese current among our friends. So false an impression amounts to a flagrant injustice to a truly great and noble race.

10. Why are we tempted in missionary appeals to dwell on the worst features of Chinese life?

A returned Chinese student could make quite an effective appeal to educated Confucianists in China for missionary efforts in America on similar grounds.

HONESTY.—We are aware that hasty travelers have spoken of the greater reliability of Chinese bank cashiers than of American bank cashiers, and especially of Japanese bank cashiers. But a more intimate knowledge of the subject shows that the Bankers' Guild in guaranteeing the reliability of a cashier whom it nominates does not depend upon the inherent trustworthiness of Chinese cashiers. . . . The fact that the entire family or clan of the defaulter is, under Chinese law and custom, responsible for his speculations and liable to suffer both financially and physically for the absconding cashier, and that the guild will trace the absconder to the ends of the earth and take his life, lets every cashier know that other methods of redress are at hand in case honor fails. If no man could secure a cashier's position in America until a family, strong enough to make good his loss, would guarantee his honesty, and if he then held his position with the

knowledge that if he became a defaulter his family would be compelled to make good the loss and he would be followed to the ends of the earth, not for trial but for assassination, defaulting would be a rare crime in American banks.

INACCURACY—Some think that inaccuracy is an inherent trait of Chinese character, practically ineradicable and bound to prove a lasting hindrance to the race in the competition of the modern world. Three or four considerations tend to correct this impression. The Chinese have had a decimal system for some three thousand years, and they use it in a larger number of tables of weights and measures today than any Western nations save those which are using the metric system. Dr. A. H. Smith, an unrivaled observer, says, "The Chinese are as capable of learning minute accuracy in all things as any nation ever was—nay, more so, for they are endowed with infinite patience." J. Dyer Ball maintains that the Chinese excel any other people on earth in the care of infinitesimals. That their inaccuracy is not due to mental dullness may be inferred from the fact that inaccuracy in coinage, weights, measures, etc., never tells against the dominant factor in the transaction, but always against the victim, whether this victim be a foreigner or some poor Chinese compelled to patronize the owner of the goods. Again, one can hardly charge inaccuracy as an ineradicable trait of character against a people who master and use several thousand characters in their language. It must be remembered also that precision and clearness in handwriting is especially insisted upon by the Chinese, and that their chirography far surpasses the chirography of Western hands. Even with the most inaccurate class it is difficult to charge inaccuracy as an inherent trait against women who surpass their best Western competitors in the exquisite delicacy with which they match colors and shades in weaving and in needle work.—James W. Bashford, *China, An Interpretation*, pp. 70, 88-89.

MENTAL STERILITY.—For centuries the Chinese have found themselves in the situation our descendants will perhaps find themselves when, half a thousand years hence, they are enfolded in the colossal body of a single self-consistent planetary culture; when scientific research shall have long been subject to the law of diminishing returns; . . . and when the proceedings of scientific congresses will be as trivial as the discussions of the Church Councils of the seventh century; . . .

It is rash, therefore, to take the observed sterility of the Celes-

tial mind during the period of intercourse with the West as proof of race deficiency. Chinese culture is undergoing a breaking-up process which will release powerful individualities from the spell of the past and of numbers, and stimulate them to high personal achievement. In the Malay States, where the Chinese escape the lifeless atmosphere and the confining social organization of their own land, their ingenuity is already such that unprejudiced white men have come to regard them as our intellectual peers. Civil engineers will tell you that in a score or two of years, after bright Chinese youths have had access to schools of technology equal to those of the West, there will be no place in the engineering and technical work of the Far East for the high-priced white expert. In Shanghai, too, the clever Chinese are learning to play the game. I am told they are rapidly getting into their hands, banking, coast-wise navigation, the cotton trade and other branches by which the foreigners there make their money; indeed, some deem it only a matter of time when white men will be unable to make a living by trade on the Chinese coast, having been frozen out there as they are being frozen out in Japan.—E. A. Ross, *The Changing Chinese*, pp. 58-61.

Some men were translating and revising the Bible and had the help of an old Chinese scholar. There was the old version in five columns, and each man made his own translation in five columns. When they would come together to confer on their work, they would ask the teacher—"What did the old version read at such and such a point?" He would shut his eyes and sway gently back and forth and repeat the passage for them. He kept the original and their five translations in his mind.—Gordon Poteat, *Home Letters from China*, pp. 46-48.

Many false impressions about the Chinese in the minds of Americans, which have spread from the West to the East and have been handed down from one generation to another, are yet to be cleared away. . . . The "Chinatown" with all its secret places, opium dens, gambling houses, dungeons of murderous vengeance and temples of detestable practices, all its filth and infamy; and the "Chinaman" with his stooped back, his withered limbs, his curious costume, and hideous queue, his treacherous plots and mysterious powers are still among the most common subjects in fiction, on the stage, on the movie screen and in traveling exhibits.

It must be remembered, however, that the "Chinatowns" of today are no longer the Chinatowns of years ago. In the first place, their population has greatly diminished. . . . Secondly, the atmosphere of the community has changed. As the number of Chinese laborers was rapidly reduced, the percentage of Chinese merchants admitted by law gradually increased. . . . In the third place, the character of the old Chinese immigrants who are left here has undergone a change. Since the establishment of the Republic at home they have begun to share the national consciousness which makes them zealous and careful of their country and race abroad. Since they are now very much better treated by the Americans they have become quite susceptible to the process of Americanization.

The famous "Chinatown" of New York has today no more than a few hundred of Chinese residents living among Italians and others. In that little section of the city one can hardly find any of the terrible things commonly seen in motion pictures and amusement exhibits. In place of the imaginary opium dens, gambling shops and disorderly houses, one finds three Chinese newspapers, one Chinese school, two Chinese Christian churches, one Chinese kindergarten, one well organized Chinese boy scout band and several other Christian and patriotic movements.—William Hung, *Get Acquainted*, pp. 9-12.

# 11. How is a missionary to defend the denial to China of tariff autonomy? Was it ever justified?

Fancy its paralysing effect on the national treasury and on the development of native industries. Western declarations of "good will" and Western Christianity are discredited in government circles because of this continued denial.

At the end of our first war with China, in 1842, we (Great Britain) concluded a treaty which provided for a duty at treaty ports of 5 per cent. on all imports and not more than 5 per cent. on exports. This treaty is the basis of the whole customs system. At the end of our next war, in 1858, we drew up a schedule of conventional prices on which the 5 per cent. was to be calculated. . . . Change in the tariff is practically impossible, since China has concluded commercial treaties involving a most-favored-nation

clause, and the same tariff, with twelve states besides Great Britain, and therefore any change in the tariff requires the unanimous consent of thirteen powers. . . . A low tariff suits the powers that wish to find a market for their goods in China and they have therefore no motive for consenting to any alteration. . . .

The administration of the customs is only partially in the hands of the Chinese. By treaty, the inspector-general, who is at the head of the service, must be British so long as Great Britain's trade with China exceeds that of any other treaty state; and the appointment of all subordinate officials is in his hands. In 1918 (the latest year for which I have the figures) there were 7,500 persons employed in the customs, and of these 2,000 were non-Chinese.—Bertrand Russell, *The Problem of China*, pp. 52-58.

One of the chief ways in which China feels that she is hampered by her foreign connections and the treaties that have been exacted from her at various times is in the matter of the tariff. According to these arrangements China can only make her own tariff within certain very restricted limits. It so works out that she has to accept such a tariff as the nations which trade with her may mutually agree upon. She cannot use her tariff as a means of making any trade bargains with other nations which may erect impassable barriers against her exports. She cannot discriminate between different kinds of imports such as luxuries and necessities, nor can she, where a good chance presents, increase her duties for revenue purposes. The reason advanced by the trading nations is that they need a fixed rate in order to justify large expenditures on setting up a new trade, for such outlay would not be justified if the trade might at any moment be brought to a standstill by an exorbitant tariff. To show how much China is handicapped by lack of tariff autonomy I may mention that, while Japan charges a duty of 355 per cent. on tobacco and carries on a very profitable government monopoly behind the tariff wall, China can only charge a 5 per cent. duty.—H. T. Hodgkin, *China in the Family of Nations*, pp. 152-153.

## 12. Would the reaffirmation of the "Open Door Policy" and its acceptance by European nations result in the abolition of "spheres of interest"?

Many people have the impression that the Open-Door in China means that foreign nations are to have the right to trade there as

they wish, regardless of China's wishes; that the Open-Door means a door for foreign trade into China, but does not mean a reciprocity of the Open-Door when China's trade wants to enter territories controlled by the so-called major Powers.

That, of course, is a completely perverted definition of what the Open-Door in China is, as meant by the Hay Doctrine. The Open-Door as insisted on by Hay is very simple; it merely means that all foreign trade and commercial development in China shall enter and operate there on equal terms. The Hay Open-Door does not assume to dictate to China the conditions under which foreign Powers shall enter China and operate there; it merely desires that when China, by her own volition, or by treaties, has established the conditions for foreign trade in China, these conditions then shall apply impartially and equally to all foreigners doing business there. The Hay Open-Door does not concern itself with the amount of customs tariff that China will impose on imports; it merely insists that when an import tariff is enacted by China, all commerce entering China shall pay the same rates. The Hay Open-Door does not concern itself with regulations which China may adopt regarding the development of Chinese railways or natural resources by foreign capital and with foreign assistance; it merely insists that when China does adopt such regulations that they shall apply impartially to all foreigners who want to participate in developing China.

The opposing thesis relating to China is exemplified by the so-called "sphere of interest" policy, whereby a Power may assert for its nationals an exclusive privilege for the exploitation of certain opportunities within certain parts of China. "Spheres of interests" are created by the process of two or more Powers, by private agreement among themselves, mutually agreeing to restrict their own operations to specified regions, and jointly to exercise their diplomacy to protect their "spheres" from being entered by nations which are not included in the "sphere" agreements.

The American Government strictly has respected the Hay Doctrine, which it promulgated. Therefore there is no American "sphere" in China. But the whole of the territorial entity of China today is divided into "spheres" apportioned among the other Powers. These "spheres" rest upon nothing except the private (and sometimes the secret) agreements of the "sphere" Powers among themselves.

China strongly approves the Open-Door policy. It is the converse of the Open-Door, the "sphere" policy, that is strangling

China's industrial development and insidiously undermining her administrative autonomy.—Thomas F. Millard, *The A B C's of the Hay Doctrine*, pp. 4-7.

13. To what extent should Chinese be excluded from permanent residence in the United States, and why?
14. Candidly, how do most Occidentals regard Orientals? How would our respect for them be changed if China's army and navy were the equal of ours and the material side of her civilization equally advanced?

Chinese immigration into this country began about the middle of the nineteenth century. The immediate cause of their coming was the discovery of gold in California. By 1860 there were 34,933 Chinese in this country. Ten years later the number increased to 63,199 and the climax of the increase was reached in 1882 when it was estimated that there were 132,000 Chinese in the United States. "No one can say," I quote President Arthur, "that the country has not profited by their work. They are largely instrumental in constructing the railroads which connect the Atlantic with the Pacific. . . . The sobriety, industriousness and peaceful nature of the Chinese was well appreciated everywhere, and in the earlier period of immigration they found much welcome and hospitality in the strange land. But when it was found that the industrious Chinese miners to some extent interfered with the whites, that they willingly continued to work while others were idle, that they could be hired for less wages than our miners chose to accept, that they did not learn our language readily or mingle freely with our people, or join in other amusements, which often were barbarous enough, then the public sentiment began to turn against them."

Congress took action as early as 1879. Although President Hayes and President Arthur vetoed two acts of exclusion on the ground of their violation of America's treaty with China, the saner element in the American government was not able to quench the flames of racial prejudice which were then raging over the country. The exclusion act of 1882 was finally passed, denying the Chinese the right of naturalization and prohibiting



the immigration of Chinese laborers for a period of ten years, which act was supplemented by a series of others, each growing less charitable in spirit, more threatening in letters.

These drastic measures against the Chinese are due only in small part to the narrowness of human nature along lines of radical differences. The major cause is to be found in the political platforms of rival parties, who in their competitive effort to obtain the support of the labor group have done more than anything else to create misunderstanding and ferment hatred.—William Hung, *Get Acquainted*, pp. 5, 6.

People who have never been outside Europe can hardly imagine the intensity of the color prejudice that white men develop when brought into contact with any different pigmentation. I have seen Chinese of the highest education, men as cultured as, say, Dean Inge, treated by greasy white men as if they were dirt, in a way which, at home, no duke would venture to treat a crossing-sweeper. The Japanese are not treated in this way, because they have a powerful army and navy. The fact that white men, as individuals, no longer dare to bully individual Japanese, is important as a beginning of better relations toward the colored races in general. If the Japanese, by defeat in war, are prevented from retaining the status of a great power, the colored races in general will suffer, and the tottering insolence of the white man will be reestablished. Also the world will have lost the last chance of the survival of civilizations of a different type from that of the industrial West.—Bertrand Russell, *The Problem of China*, p. 177.

15. Just what should be the attitude of America toward the control of the Pacific Basin?
16. Under what conditions would it be possible to have the Pacific as free from battleships and fortifications as are the Great Lakes and the 3,000 miles of Canadian frontier?

China today is gropingly seeking to remodel her government, to modernize her ancient and lofty civilization along the lines of what she dimly conceives to be the world's best model, the Constitution of the United States of America. She will not make

the mistake of slavishly copying our government. What she desires, and what all of her friends and well-wishers should desire for her, is the preservation of the best elements of her own institutions, political, social, economic and religious, and the adaptation of the best elements from our own and those of other nations. . . .

Therefore, America, from the point of view of the largest possible usefulness of her ideals of government, should wish to see China given a chance to work out her own political problems, preserve her own racial characteristics, and, in the end, contribute her share toward the solution of the world's still unsolved problem—government of the people, by the people and for the people. Autocracy is dead, slain by its own vices. It was tried, given its chance, and failed. Representative government is still on trial, and the ultimate verdict will depend, in no small measure, upon its fate in China, the home of one-quarter of the human race. China is now moving, falteringly, unsteadily, with unmistakable evidence of shocking corruption in high places, but really, toward the establishment of our type of government; and still it is true as in the days of the great Corsican, "As China goes, so goes the world."—Robert McElroy, *Aims and Organization of the China Society of America*, pp. 10, 11.

The Mediterranean had its day. The Atlantic has just closed its great drama. The Pacific comes next to occupy the world's arena of struggles, conflicts and achievements. On the one side of this ocean is America. On the other side is China. No other two nations have greater territories, larger populations, richer resources, nobler characters or loftier ideals. Divided, we complicate our problems. United, we simplify our task. Let us get acquainted.—William Hung, *Get Acquainted*, p. 22.

### For Further Reading

- Modern China*. S. G. CHENG. Oxford University Press, New York. 1919. \$2.50.  
*China: An Interpretation*. JAMES W. BASHFORD. The Abingdon Press, New York. 1919. \$4.00.  
*China Awakened*. M. T. Z. TYAU. The Macmillan Co., New York. 1922. \$5.00.  
*The Development of China*. K. S. LATOURETTE. Houghton Mifflin Co., Boston. 1923. \$2.50.

## CHAPTER II

### CHINA'S INDUSTRIAL EXPANSION AND THE WESTERN BUSINESS MAN

1. Does or does not a crowded population in China inevitably condemn a large number to poverty? Why?
2. How will the introduction and spread of Western industry affect this struggle for existence?

Ten per cent., perhaps fifteen per cent., of the Chinese people, which means in the neighborhood of fifty million people, constitute *the laboring class*, other than those engaged in agricultural work. These are the artisans, the factory laborers (there are only a small number of the latter), the coolies, servants and manual workers of all classes. These millions as a rule do not own the unfurnished hovels they occupy, and *they also live on the edge of starvation*. Their pitifully small earnings seldom allow them to feed themselves well, to say nothing about saving up anything to meet the needs of worse days than the common run. Life for them has no luxuries and few comforts, and, in our sense of that word, none. "Home" to them means squalid, almost bare quarters, with little or no heat in cold weather. Hot water is a luxury. Cold water is not carried to them by pipes, but is bought in small quantities, out of their pitifully small supply of coppers, from the carts of the water venders; and to make hot water requires fuel, which for them is very scarce and costly, often to a prohibitive extent, and always to an extent which limits its use to the very minimum. Clothing from head to foot is the simplest imaginable by anyone. . . . Those who know only poverty as it exists in this country have little idea of poverty as it may be. Within a few steps of any place in any city of China, you can be shown poverty of a depth quite beyond your previous imagination.—Frederick W. Stevens, *A Frank Discussion of China's Present Problems*, pp. 8, 9.

There are a number of miscellaneous facts that hint how close the masses live to the edge of subsistence. The brass cash, the

most popular coin in China, is worth the twentieth of a cent; but as this has been found too valuable to meet all the needs of the people, oblong bits of bamboo circulate in some provinces at the value of half a cash. A Western firm that wishes to entice the masses with its wares must make a grade of extra cheapness for the China trade. The British-American Tobacco Company puts up a package of twenty cigarettes that sells for two cents. The Standard Oil Company sells by the million a lamp that costs eleven cents and retails, chimney and all, for eight-and-a-half cents. It is a curious fact, by the way, that the oil of its rival, the Asiatic Oil Company, does not burn well in this cunningly devised lamp! Incredibly small are the portions prepared for sale by the huckster. Two cubic inches of bean curd, four walnuts, five peanuts, fifteen roasted beans, twenty melon seeds—make a portion. The melon vender's stand is decked out with wedges of insipid melon the size of two fingers. The householder leaves the butcher's stall with a morsel of pork, the pluck of a fowl and a strip of fish as big as a sardine, tied together with a blade of grass. In Anwei the query corresponding to "How do you make your living?" is "How do you get through the day?" On taking leave of his host it is manners for the guest to thank him expressly for the food he has provided. Careful observers say that four-fifths of the conversation among the common Chinese relates to food.—E. A. Ross, *The Changing Chinese*, pp. 85-89.

Most of the stock explanations of national poverty throw no light on the condition of the Chinese. They are not impoverished by the niggardliness of the soil, for China is one of the most bountiful seats occupied by man. Their state is not just recompense of sloth, for no people is better broken to heavy, unremitting toil. The trouble is not lack of intelligence in their work, for they are skilful farmers and clever in the arts and crafts. Nor have they been dragged down into their pit of wolfish competition by wasteful vices. Opium-smoking and gambling do, indeed, ruin many a home, but it is certain that, even for untainted families and communities, the plane of living is far lower than in the West. They are not victims of the rapacity of their rulers, for if their government does little for them, it exacts little. . . . Nor is the lot of the masses due to exploitation. In the cities there is a sprinkling of rich, but out in the province one may travel for weeks and see no sign of a wealthy class—

no mansion or fine country place, no costume or equipage befitting the rich.

For a grinding mass poverty that cannot be matched in the Occident there remains but one general cause, namely, the crowding of population upon the means of subsistence. Why this people should so behave more than other peoples, why this gifted race should so recklessly multiply as to condemn itself to a sordid struggle for a bare existence can be understood only when one understands the constitution of the Chinese family.—E. A. Ross, *The Changing Chinese*, pp. 95, 96.

3. For what reasons is a rapid spread of modern factory methods in China encouraging? For what reasons is it alarming?
4. What questions would you like to put to an experienced China observer concerning business opportunities in China before risking large investments?

It is generally conceded that the greatest economic development of the next fifty or a hundred years must be in the Far East, and China is by far the greatest single factor. The entire man power of the Continent of South America is less than one-seventh that of China. And yet, six-sevenths of this vast population of 400,000,000 Chinese is living on one-third of its area; the other two-thirds awaits the awakening voice of the locomotive to begin a development which will mean a new era.

There are markets potentially comparable to France or Italy, tucked away in the vast depths of China, a thousand miles from a railroad. The province of Szechuan, for example, has a population of about 71,000,000 souls, intelligent, thrifty, energetic. They lie at the end of one of what Thomas W. Lamont has happily characterized as "the best unbuilt railroads on the globe."—Robert McElroy, *Aims and Organization of the China Society of America*, pp. 4, 5.

One has only to take a trip over the Peking-Siuyuan Railway to Inner Mongolia, a country which a few years ago was as sparsely populated as the western plains in America, before the advent of the railway, to find the immigrant Chinese by the thousands making their way into that land of promise, and without

the encouragement of government aid or land development companies. Similarly the building of railways in Manchuria has been followed by millions of immigrants from over-populated Shantung, who are transforming Manchuria into a granary for not only a big portion of Asia but for the West as well. Within the past six years, the South Manchurian Railway has increased the amount of produce hauled from five to ten millions of tons. . . . Mongolia (one-third the area of the United States), three-fourths of it being fertile lands, will be opened to settlement and development with the extension of railways into that section now having less than one person to the square mile. . . . During the past few years, since the restrictions against Chinese settling in Harbin were removed, a Chinese city has grown up with a population now in excess of 300,000. There were no real estate companies or other boosting agencies to push this work along. The word seems to have been passed along among the Chinese themselves and a city sprung up faster than any Middle West boom town in America.—*The Christian Occupation of China*, pp. 20, 24.

The Chinese Government Bulletin of November 25, 1922, gives the following figures regarding recent increases in imports:

	1919	1921
	Hk. Tls. <sup>1</sup>	Hk. Tls.
Agricultural Machinery .....	521,022	2,192,404
Propelling Machinery .....	1,589,405	5,109,007
Textile Machinery .....	3,744,011	26,723,011
Machinery of other kinds .....	8,242,730	20,988,385
Wagons, Carriages and Tram Cars .....	4,833,224	7,536,783
Motor Cars .....	2,158,998	3,569,354

—Robert McElroy, *Aims and Organization of the China Society of America*, pp. 6, 7.

China is the third ranking country in the production of cotton, being exceeded only by the United States and India. Twenty years ago there were only two cotton mills in China. In 1922 there were 83 mills and 2,666,000 spindles in operation and 300,000 more in the process of erection.

<sup>1</sup> Hk. Tls. = Haikwan Taels. One *haikwan tael* ranges in value from 70 to 80 cents under ordinary condition of exchange.

It may be pointed out that China imported during the year 1920, \$125,000,000, silver, worth of cotton yarn, \$265,000,000 worth of cotton cloth, and 192,000 bales of 477 pounds each of raw cotton. It exported during the same period \$4,500,000 worth of cotton yarn, \$7,500,000 worth of cotton manufactured goods. It is apparent from these figures that it will be a long time before China is able even to supply its domestic needs. It must also be borne in mind that while striving to meet these demands the price of labor in China will increase, as is already evident, and with the advance in labor costs the purchasing power of the laborers will improve, resulting in heavier demands from the masses for cotton goods.—*China: An Economic Survey*, 1923, pp. 3, 9, 10. (An occasional pamphlet.)

Few Americans understand how rapid have been the strides of American commerce with China during the last troubled decade of the world's history. Since the beginning of the Great War, American firms doing business in China have increased from 48 to 412.—Robert McElroy, *Aims and Organization of the China Society of America*, p. 6.

Today, China's foreign trade amounts to only a billion a year; but the American Bureau of Commerce has pointed out that "When the per capita foreign trade is equivalent to that of Australia, the total will be \$65,000,000,000."—*Ibid.*, p. 7.

Within the next two years China will be in direct radio communication with the United States through the construction of the most powerful group of radio stations in the world.

The program calls for construction of radio stations in five provinces in China, the largest of which will be located at Shanghai and will have a capacity of one million watts, with seven steel towers one thousand feet high, the tallest structures ever designed. This station will engage in direct communication with the Radio Corporation in San Francisco. The effect of this development cannot be estimated. It means that messages between this country and China can go directly without passing through any foreign hands, and it means also that news from China will be uncensored.

Subjects of treaty States have the right to "frequent, reside, and carry on trade, industries, and manufactures, or pursue any

other lawful avocation in all ports, cities, and towns of China which are now or may hereafter be opened to foreign residence and trade." In pursuance of this right, they have not only established business firms of every description in various ports, but have also erected many factories, using the most modern machinery and employing thousands of skilled and unskilled labourers to manufacture articles for all purposes, ranging in magnitude from a pin half an inch long to a steamship of 10,000 tons in displacement. The only restriction on foreigners in open ports is that they must not engage in the transport or manufacture of contraband goods and other prohibited articles, such as morphia, without special authorization by the Chinese Government.

It should be observed, however, that aliens are only free to act within the boundaries of open ports. In the interior, they are not allowed to trade or reside unless they are engaged in some religious mission. For pleasure or for the purpose of trade, they may only travel under passports issued by their Consuls and *visés* by the local authorities; and during the journey, they are entitled to the protection of Chinese officials, but may not establish business firms or industrial works. They may erect warehouses and may accompany their goods on transport from a port to the interior or, if purchased in the interior, to a port for shipment abroad, but during all these transactions they must not stay longer there than their business requires.—S. G. Cheng, *Modern China, A Political Study*, pp. 227, 229.

**5. In what ways, if any, will the experience of the West in working out better relations between capital and labor be of help to China?**

At present there is no effective modern civil code or legal machinery in China which offers to the Chinese investor the safeguards which a Western society guarantees to the shareholder of a corporate company. Most of the enterprises started by Chinese capital are located, therefore, in or near the treaty ports, under the protection of foreign extraterritorial law.

China has not yet enacted any laws regarding labor, factory conditions, sanitation, child labor, etc. Factories generally operate 6½ to 7 days a week, with two shifts of 12 hours each; where they operate on day schedule, working hours often extend to 14 hours, one shift. Holidays embrace about 10 days for the China



New Year and several feast days during each year. Some factories close down one day in every ten. Household or non-factory laborers work long hours, but take out two to three hours a day for meals.—“China: An Economic Survey” (1923), p. 11. (An occasional pamphlet.)

Strictly speaking there is no obligation, either moral or legal, on the part of the employers to do anything to mitigate the misfortunes caused to employees through accidents, or sickness, although as a rule some small charitable grants are made by the management when cases are brought before the manager through the kindness of some supervising officers.—*China Mission Year Book*, 1923, p. 24.

6. How far is it possible for China in her present undeveloped state, both politically and economically, to secure the desired industrial expansion, without introducing and experiencing the evils accompanying our Western industrial order in exaggerated forms?

The older Chinese see much to fear in the materialism of the West. Industrial expansion is not necessarily “progress” or “civilization.” The old Chinese economic and social order had much in its favor. They wonder if the economic returns of the Western factory system are worth the present social disturbances.

My first visit to a cotton mill is burnt in on my memory. A large place, working two shifts of twelve hours, seven days a week, equipped with modern English machinery, with none of the modern ameliorating conditions. Primitive sanitary arrangements—an open space in the middle of the yard was the only convenience as far as I could see. The workroom was crowded with people ranging from a few months to seventy years of age. Some of the women at the machines had bound feet that only measured about five inches. And everywhere children. In odd corners babies lay in baskets or on boxes asleep, or women sat feeding them, and you could scarcely walk for the tiny tots that swarmed the rooms. Some were working hard, others seemed to be running round—such attractive little people with deft hands who rightly should be playing. Instead they spend twelve hours

daily, seven days a week, in the mills. The dust was appalling.—Review of the Industrial Work of the Y.W.C.A., 1921-24. By Agatha Harrison and Florence Sutton.

Bishop Roots stated that in the cotton weaving industry in Hankow one weaving shed is known as a model because in it the women work only from 4.45 A.M. to 8 P.M., whereas the usual hours are from 4.15 A.M. to 9 P.M. In cotton spinning around Shanghai two shifts per day are generally employed, each group working 12 hours. In Wuchang, he added, there is a mill where there are approximately 20,000 employees, men, women and children, and of these some six to eight thousand are children, most of them under 12 years of age.—*The North-China Herald*, May 10, 1924.

Leaders of Christian activity in China are showing an increasing interest in the fate of the thousands of workers who toil at the rug-loom of Peking. This industry has shown a rapid increase in the past few years, and the value of the product has likewise advanced. A recent study of 205 shops showed 6,834 workers, many of them apprentices. Working hours were from dawn to dark. The physical conditions under which these rugs are produced are reported as appalling. Most of the shops are small, overcrowded, poorly ventilated and utterly unsanitary. More than ninety per cent. of the weavers were found to be working more than twelve hours daily. Less than seven per cent. received a day of rest in the week. Three-quarters of the paid workers received a wage of less than \$9 silver per month. The apprentices get no wages save their food and an occasional small allowance. There were found to be 2.85 apprentices to every paid worker. These are the facts behind the Chinese rugs on sale in American markets, and they constitute a human challenge that the Chinese church and the missionaries are now trying to meet.—*The Christian Century*, May 8, 1924.

Under present conditions in industrial districts four housing systems are practiced:

(1) The Factory provides special buildings where generally 8 to 12 persons are put in one room which in ordinary times 3 or 4 should occupy. The workers pay a fee from 27 cents to 50 cents per month. Generally such dormitories are poorly built and neglect many of the essential rules of hygiene.

(2) In a large number of factories the workers and the apprentices sleep in the workshops. They work until nine or ten, sometimes until eleven. When they stop work they pull out their rolls of bedding and sleep on the floors or on boards laid across benches. In the morning they roll up their blankets and stack them in some corner until night.

(3) As often workers prefer to live in lodgings kept by themselves, they sometimes come together in groups and rent houses for their own use. They usually pay from 60 cents to a dollar each per month as rent. These houses are often the resorts of unwholesome and vicious practices. Opium smoking, gambling, and other evils go on unchecked.

(4) The fourth method of housing consists of special inns for laborers where they are charged 6 cents to 8 cents per night.—*China Mission Year Book*, 1923, p. 25.

The number of women and children engaged in modern industry has never been estimated with any degree of accuracy. It is generally estimated that in cotton mills nearly 40 per cent. of the workers are women, 40 per cent. are children and only 20 per cent. are men. Plenty of children of 8 and 9 are admitted into factories and even some below 7 are known to be at work. In silk filatures in Central and South China nearly all the workers are women and girls, but boys between 10 and 20 are largely used in North China. In Chefoo, of the 21,000 women and girls employed in industry, about 18,000 are in the hair net, lace and embroidery industries.—*Ibid.*, p. 26.

The Commercial Press in Shanghai is one of the finest examples of enlightened and progressive industrial enterprise under Chinese management. It is a noteworthy fact that the leading spirits are Christians and the Press steadily refuses to put out any literature of an unhealthy character. The Press has a pay roll of over three thousand, the wages being relatively high and augmented by a bonus from time to time. Profit-sharing is practised, and many of the workers are also shareholders in the company. A pension system, savings bank, evening school, Y.M.C.A., dispensary and hospital are run by the firm. Mothers are given a month's leave of absence before and another month after child birth and two special bonuses of \$5 each in connection with the event. In this business we have an illustration of what can be done already even under the present industrial system.—H. T. Hodgkin, *China in the Family of Nations*, p. 194.

China has hitherto shown the most remarkable social stability. Her family and clan system, with the democratic village based upon it, has persisted for four thousand years, surviving repeated foreign conquests of the country. And these families have had an economic stability based on their ownership of the land. What industry and trade there has been, has organized itself in guilds. But the large scale modern industry is growing up entirely outside the guilds, and it is causing the family system to crumble and destroying the almost universal connection with the land—the break with the past is complete. The old supports have largely gone; the old loyalties by which they were upheld, the precepts by which they were guided are disappearing or losing their hold in changed conditions.—*Ibid.*, p. 188.

Whether as transport workers, as laborers under a municipality, as miners, mechanics, house-boys or—and this class far outnumbers all the others—as recruits to the army, we see a steadily increasing number of unsophisticated rural workers brought into contact with the industrial individualism of Europeanized conditions. . . .

Social evils in the great cities have grown appallingly since 1911. Two main causes can be discerned for this growth: the weakening of the old sanctions, and the increased facilities for vice. . . .

The weakness in the Central Government has been a factor in the growth of certain social evils. Local authorities have repeatedly obtained funds by winking at, or even openly encouraging, certain forms of vice, which, given a strong Central Government, would have been repressed. Increased facilities of transport are making redlight districts available to many to whom the great cities were formerly inaccessible. Advertisements of notorious women appear regularly in the daily Press, with photographs appended. Quack medicines and remedies fill shop after shop. The gramophone spreads suggestive songs far and wide. Above all, the ease with which new-comers to the cities escape family oversight, their freedom from that public observation and public opinion which encompassed them at home, make for the reckless living which confronts one in great Chinese cities today.—J. C. Keyte, *In China Now*, pp. 54-55.

7. How would increased transportation facilities contribute to China's economic development? To what causes has the slow advance in railway construction been due?

Not only is China confronted with adjusting itself to modern industrialism . . . but it has an equally great problem in that of modern transportation. At present six-sevenths of China's population is concentrated in one-third its area—that of the south and east, which is rich in waterways, although there are hundreds of thousands of acres of fertile lands in the north and west dependent upon land transportation still to be opened to development. Huge areas in west China, though fairly well populated, are cut off from economic communication with the outside world because of lack of railways. There are also, in Central Asia and Siberia, empires rich in virgin resources still to be colonized and opened to modern development.—Julean Arnold, *Chinese Recorder*, Aug., 1919, p. 517.

On the road from the Wei Basin to the Chengtu Plain, in Szechwan Province, one may meet coolies carrying on their backs loads of cotton weighing 160 pounds. They will carry these loads 15 miles a day for 750 miles at a rate of 17 cents (Mexican) a day, which is equivalent to 14 cents a ton mile. At this rate it costs \$106.25 to transport 1 ton 750 miles. The railways should be able to haul this for \$15, or one-seventh the amount. The Peking-Mukden Railway carries coal for the Kailan Mining Company at less than 1½ cents a ton mile. With the coolie carrier the cotton spends 50 days on the road, whereas the railway would make the haul in two days, thereby saving 48 days' interest on the money and landing the cotton in better condition. In addition, the railway makes for the expeditious exchange of money, eliminating losses, in exchange, and tends to standardize weights and measures along the line, which is a very important consideration in China, where there are 70 different tael or weight units for silver and scores of weights and measures for commodities. Furthermore, the railway tends to eliminate internal tax stations along its line, which are a serious barrier to trade in China. The greater security against brigandage and robbery which the railway affords is a prime consideration in China not only for the passenger traffic but for freight as well.

Wheat in the Wei Basin of Shensi, where the rich soil con-

tinues to produce 30 and 40 bushels to the acre after 40 centuries of cultivation, sells at one-third the price of wheat at Hankow, 600 miles away. Yet the cost of cart transportation is so high that it cannot profitably be shipped 300 miles to the railway for trans-shipment to Hankow. In fact, wheat can be shipped from Seattle to Hankow, nearly 7,000 miles, for about one-half of what it costs to ship it from the Wei Basin in Shensi to Hankow. A similar condition exists in all those parts of China where the people are obliged to depend upon coolie, cart, or pack animal for transportation. In spite of a very low wage rate, this is a serious handicap to the people.—*China: An Economic Survey* (1923), p. 16.

China has made very slow progress in railway construction since its first railway, 40 years ago. The methods under which railways have been built through the granting of exclusive concessions to certain foreign groups has militated seriously against a rapid expansion in Chinese railway construction, because these concessions carry stipulations which make it difficult, if not impossible, to construct lines in proximity to those built. The training of a considerable number of Chinese in railway engineering and operation, however, promises further construction under native auspices, in the future.—*Ibid.*, pp. 15, 16.

E. T. Williams in his recent book entitled *China, Yesterday and Today* has two admirable chapters on Chinese Craftsmen and the Chinese Gilds. Labor Unions of the United States might profit by a study of the constitutions of these gilds and of their practical management. They are not without suggestions for the larger and better organization of the industrial forces of the Western world. Meanwhile China offers a fertile field for sowing socialist propaganda of every sort.

8. How would the widespread teaching of Russian Sovietism among Chinese affect China's economic future? The rest of the world? What elements in this teaching would most appeal to Chinese and why?

All the Chinese industries save farming are organized into gilds. There are the silk gild, the bankers' gild, the piece-goods gild, and even the beggars' gild and the thieves' gild! In the United States the churches, schools, and courthouses are the most conspicuous buildings in town or city; in China the gild halls, thus showing that commerce and industry occupy the position of chief importance. Theoretically, all gild matters are brought before the whole body for discussion. Practically, a matter is usually brought before the leaders of the gild, discussed and modified, and if they think it has a reasonable prospect of passing, the measure is then presented to the entire body; otherwise it often dies in the committee stage. The democratic management of industrial and commercial affairs through the gilds, and the democratic origin of industrial and commercial law, furnish the historic and economic basis for the democratic character of Chinese civilization.

The labor unions of the United States might profit greatly by sending a representative to China to gather the constitutions of the Chinese gilds, and to make on the ground a thorough study of their practical management for the larger and better organization of the industrial forces of the Western world.—J. W. Bashford, *China, An Interpretation*, pp. 64-67.

Although many trade guilds have been in existence in China for a long time in the past, labor unions, as understood in the modern sense, have not existed until a few years ago. The movement to organize labor took its origin in South China about three years ago, with Canton as its center, where the attitude of the authorities was favorable to its growth. The movement soon spread to Hongkong and other cities in Kwangtung Province, affecting workers in all kinds of trade large and small including mechanics, mat-shed builders, painters, tailors, laundrymen, builders, butchers, etc., etc., until now there is hardly one trade in South China that has not some form of organization. The immediate concern of these unions has been to secure increase in wages and occasionally the shortening of hours. Strikes have been resorted to in most cases as a leverage to the demands made by the employees and the number of strikes has kept pace with the growth of labor organizations. During nine months last year, over 50 strikes took place in the two cities of Canton and Chaochow alone. Nearly all kinds of labor were affected. The

public and the press were generally in sympathy with the strikers and in nine cases out of ten the contest between employers and employees ended in favor of the latter. Increases in wages range from 10% to 40% of the original amount.

The early successes of the movement led to its rapid spread to other centers and other trades. The well-known seamen's strike in Hongkong early in 1922 was one of the most notorious episodes. This lasted for over 50 days, causing losses of millions to shipping, and ended in victory for the strikers who obtained from 15% to 30% increase in wages.—*China Mission Year Book* (1923), pp. 27, 28.

A CHINESE LABOR MANIFESTO ADDRESSED TO THE SOVIET GOVERNMENT IN MOSCOW AND THE BRITISH LABOR CABINET  
BY TEN LABOR ORGANIZATIONS

Shanghai, March 10, 1924.

DEAR SIRS,—Since the sad news of M. Lenin's decease was made public, the people all over the world have been plunged into profound sorrow, especially the class of people who are living under heavy oppression. The thought, spirit, and achievement of M. Lenin not only have obtained political rights for the oppressed class of your country, but also have greatly helped the weak peoples of the world in their protesting for their rights.

The militarist government in our country has become tyrannical to the extreme. The education of the workmen is still in its tender infancy. Because of this, the laborers have to suffer under the militarists' suppression, in addition to the capitalists' exploitation. Moreover, all the outcast politicians and some of the educated class who call themselves socialists take the opportunity of the labor movement to show their apparent kindness to the workmen but carry out practically their plans for enriching themselves.

Because the laborers of our country are situated in this state of oppression and exploitation, they respect and even worship the more, M. Lenin, who has really fought for the well-being of the oppressed class.—*The North China Herald*, March 15, 1924.

The Chinese know something of the "white peril." They have experienced it. In every fresh effort of



their expanding life they are made very conscious of it. This accounts in part for the strong national and racial spirit in China today. The present "white peril" suggests a future "yellow peril."

9. What do you think of when you use the term "yellow peril"?
10. What changes must take place in the political and economic life of the world if a "yellow peril" is to be avoided?

There are three possibilities known as the "yellow peril." One is the swamping of the slow-multiplying, high-wage, white societies with the overflow that is bound to come when China has applied Western knowledge to the saving of human life. This is real and imminent, and nothing but a concerted policy of exclusion can avert it. Another is the overmatching of the white people by colossal armies of well-armed and well-drilled yellow men who, under the inspiring lead of some Oriental Bonaparte, will first expel the Powers from Eastern Asia and later overrun Europe. . . .

The third "yellow peril" is the possibility of an industrial conquest of the West by the Orient. Contemplating the diligence, sobriety and cleverness of the Chinese in connection with their immense numbers and their low standard of comfort, some foresee a manufacturing China driving us out of neutral markets with great quantities of iron, steel, implements, ships, machinery and textiles of an incredible cheapness, and obliging our workmen, after a long disastrous strife with their employers, to take a Chinese wage or starve. Against such a calamity the great industrial nations will be able to protect themselves neither by immigration barriers, nor by tariff walls.—E. A. Ross, *The Changing Chinese*, pp. 112-117.

When one considers the scale of living and, therefore, the rate of wages, it is easy to see that Chinese manufactures are certain, as they expand, to enter into very keen competition with those of Europe or America. Already American raw cotton is brought to China, spun into yarn and reshipped to America to be made

into piece goods to be sold, in many instances, in China. If this double transport is justified by the low cost of labor in China it is certain that the time is coming when Chinese factories will carry the process further, and thus cut out the intermediate process in America. Western nations have made war on China in order to open up a market for their goods. British and other workmen have shed their blood that Chinese people might buy their products and so virtually pay their wages. The time is drawing near when the British worker will be threatened with starvation because China, opened by his efforts, is underselling him in the home market. The British capitalist who has directed the policy has also been keen enough to see which way the cat would jump. He is in China, in Shanghai and other great cities, there building up the factories which will thrive when the home ones are starved out. Individual capitalists in Britain and other Western nations will, of course, be left in the lurch; but there are not a few who will be the gainers rather than the losers. The British capital invested in Chinese factories is in some measure an insurance against the time when Chinese industry cuts out British industry, not only in China, but in the markets of the world.—H. T. Hodgkin, *China in the Family of Nations*.

**11. How far would you favor the reduction of the high cost of living in America by the extensive importation of goods made by cheap labor in the Orient?**

The alleged danger, however, to Occidental manufacturing classes from the importation of articles manufactured by cheap Asiatic labor is not in reality such as is commonly asserted. For it is to be remembered that the West cannot purchase goods manufactured in Asia unless Asia purchases corresponding values from us. In proportion, however, as Asiatics purchase from us will they give us work. In proportion, moreover, as they sell to us will they be able to buy from us.

Suppose the plans of Occidental capitalists succeed for the economic and political domination of Asia. Let us assume also that the mining resources, railroad concessions, manufacturing establishments, and merchant marine of China are practically owned by Occidental capital. It will, of course, employ cheap Chinese labor at the cheapest possible rates. Occidental capital

will not interest itself in raising the wages and the scale of life of its employees; for the greater the difference between the cost of Occidental and Oriental labor the greater the profits of capital on Asiatic manufactures purchased in the West. The purchase, moreover, by the West of articles manufactured in the East will not be from Oriental but from Occidental capitalists. The West will need, therefore, to send to Asia in payment only the amount needed for the actual wages and raw material of the cheap Asiatic labor. The profits will all remain in the hands of Occidental capitalists. It is not, indeed, impossible that the profits from the sales in Asia of Occidentally owned Asiatic factories, mines, and railroads could completely pay for the raw material and the low wages of such labor as is employed in manufacturing articles for export to the West. In that case Asia could export to the West indefinite amounts of manufactured goods without needing to purchase anything whatever from the West. The transaction would be entirely between Occidentals, the purchaser and the seller both being Westerners.

Under such circumstances, the disastrous effect on Occidental factories and factory laborers would be frightful. In other words, the final economic effect on both Asiatics and Caucasians of Occidental economic and political domination of Asia would be highly destructive of the true welfare of both East and West. It would prevent the real economic prosperity and social, mental, and moral development of Asia's millions and make it impossible for them to purchase much from the West. But the sale in the West of articles made in Asia, without a corresponding purchase from the West by the East, would reduce Occidental labor to serious economic straits, possibly even more serious than that of Asiatic labor itself. It would keep both Asiatic and Occidental labor in complete economic bondage. This condition, East and West, would inevitably produce corresponding mental and moral degeneration, and the final complete collapse of democracy in every Occidental land.—Sidney L. Gulick, *America and the Orient*, pp. 21-23.

Americans must be brought to realize that trade with other countries means an exchange of commodities; we must buy where we sell. Emphasizing this truth did me a good turn once when I was negotiating with a Chinese government for the purchase of ore and pig iron. We came to a deadlock but the officials—one of them was President of the Chinese Republic—wanted

to send me off in a good humor, so they gave me a banquet. They said they were sorry they could not meet my terms, but as I could not accept their offer, we would have to agree to disagree. As a parting shot I said:

"Remember, gentlemen, I have done millions of dollars worth of business with China and I have yet to take the first dollar of your money from you. I have even bought from you more than I have sold you."

We were ready to go into the banquet room, but they asked me to sit down a moment and they began to talk very earnestly to each other. Finally the President turned to me and said:

"We have been trying to form an answer to your last remark, but we have utterly failed. So we have decided to give you our products at the price you have named because we cannot afford to do without the exchange of commodities that you are giving us."—Captain Robert Dollar, "Doing Business with the Far East," in *The Weekly Review*, August 19, 1922.

People say the Chinese are so poor that it will be difficult to increase their trade with us. I say that opportunities in China are greater than in any other country, and I will illustrate how this trade can be enlarged with a conversation I once had with a Chinese on a street in his native city. I said to him:

"We are going to increase trade here by increasing the purchasing power of the people."

"But," he said, "it cannot be done."

At that moment a wagon load of lumber from my lumber yard came along; it was being pulled by thirteen men. It was in the winter and snow lay on the ground, but those men were all barefooted. I was paying them eight cents a day. I said:

"You take those thirteen men off that wagon, put a horse there with one man to drive it and put the other twelve men into a factory, and you will increase their purchasing power. They will buy more and develop the commerce of your country."

I asked him how many persons in China were going barefooted, and he replied that there must be 100,000,000 anyway, if not more. I told him that they were going barefooted from necessity and not from choice and that if they could earn more they would not go barefooted. Each one of them wanted to buy a pair of shoes and stockings. Maybe a shoe manufacturer will read this; what would it mean to him to supply 100,000,000 people?—*Ibid.*

12. What chance has China, in the face of Western economic imperialism, to develop an industrial order of her own?

Can the new Chinese factories become, as it were, glorified families, where something of the family spirit is carried over into the larger community? Can China avoid that type of impersonal relationship between employer and employed which is one of the chief causes of the class-war? I believe there is such a possibility. I have had the vision of China working out her own plan of industrial self-government, in which all those engaged in any factory will be united in a sort of family bond, where there will not be a large body of absentee shareholders who make an unlimited demand on the profits, however limited their liability may be, and where such industrial communities will be united in guilds, locally, provincially, and nationally, making many of their own regulations to secure a high grade of work, good conditions for workers, the high standard of rectitude for which Chinese business is famous and therefore a first-class service to the community. There is much in China's past to encourage the hope that such a development would be a natural and therefore a stable one, not liable to sudden disruption from internal causes. The main obstacles are the pressure of foreign capitalists and traders, coupled with the urgent need for capital in order to secure any industrial development, with lack of leadership, imaginative and practical, with time in which to work out experiments and let a difficult transition be peacefully accomplished. There is, I fear, also a lack of that degree of mutual confidence which is a prime condition of success.—H. T. Hodgkin, *China in the Family of Nations*, p. 193.

13. If you were an American business man in China, what difficulties, if any, would you be likely to experience in associating with missionaries; in living a strong Christian life?

American business men now reside in more than forty treaty ports of China. The American community in Shanghai exceeds five thousand. The American Club reports over a thousand members, and the

American community church over four hundred. China needs most of all *Christian* business and consular representatives. Why?

The present rapid industrial expansion in China with its accompanying disintegration of the "old order" presents an inspiring challenge to the young Chinese Church. The inhumanities of Western industrialism must be exposed, public conscience aroused, Christian principles emphasized, the best experience and practises of the West expounded, and legislation secured.

14. Would you send an industrial welfare expert to China as a missionary and why?
15. In what respects may the Chinese Church be said to face greater opportunities today in establishing eventually a Christian industrial and social order in China than she can hope to face ten years hence?
16. What are the chief contributions which missionaries can make to Chinese Christian leaders in their efforts to deal with and Christianize present industrial relationships? <sup>1</sup>
17. Is it likely that any ideal Christian social order which we may develop in the West, will also prove ideal for the East, or must the East apply the principles and spirit of Jesus to her own economic and social life and evolve an ideal for herself? In other words, must we look for the ultimate Kingdom of Heaven among men in one or many external forms? Why?

Is it possible that Chinese good sense, adaptability, patience, and peaceableness will enable this great nation to strike out a

<sup>1</sup> See *China's Challenge to Christianity*, Lucius C. Porter, pp. 57-69.

new line, to reach a basis for development that shall escape the most serious evils of modern industrialism? The answer to this question hangs in the balance. Its issue will be of immense significance, not for China alone, but for all the members in the family of nations. We Western peoples who have forced on her these perplexing problems owe to her what service we can render in helping her to solve them. Here is a missionary task of the first magnitude to be shared in by any who have the knowledge, sympathy and tact required, and who will be content to serve where they are asked, and will not seek to impose their views upon those they want to help. We owe it to China to give our best thought and some of our best people to her to help in the solution of a problem we have done so much to create.—H. T. Hodgkin, *China in the Family of Nations*, pp. 195-196.

Unless you have at work in the world now a great force of spiritual ideals which is rooted and based upon the intrinsic dignity of every human personality, you will not be able to protect vast numbers of human beings from being exploited at the hands of trade and commerce; you will not be able possibly to protect the workers of the West from being overthrown and overrun by the ill-equipped and half-starved workers. That is the situation which we find, and I ask you, with confidence as to your answer, where are we to find some world standard rooted upon the inherent dignity of human personality? I know of no answer, and I know of no thoughtful person who can give any answer but one, and that is—the power and the prerogative of the Faith given by Jesus Christ. There is no other, and, therefore it is that I would say with all my heart that labor and the Church of Christ have got to come together for the saving and uplifting of the workers of the world.—The Archbishop of York, Address at Sheffield, England, Nov., 1919.

#### For Further Reading

- China, Yesterday and Today.* EDWARD T. WILLIAMS. T. Y. Crowell Co., New York. 1923. \$4.00.
- China in the Family of Nations.* HENRY T. HODGKIN. George H. Doran Co., New York. 1923. \$2.00.
- The New World of Labor.* SHERWOOD EDDY. George H. Doran Co., New York. 1923. \$1.50. Chapter I.
- The Changing Chinese.* E. A. ROSS, The Century Co., New York. 1911. \$2.40.

## CHAPTER III

### CHINA'S INTELLECTUAL AWAKENING AND ITS RELIGIOUS SIGNIFICANCE

Chinese are reflecting on the relative merits of Eastern and Western civilizations. "All that glitters is not gold." New wine will need a new wine skin.

1. What are the principal assets and liabilities of Western civilization as you judge it? As the Chinese judge it?
2. What, if anything, is there in America which you wish to preserve from the impact of the Chinese nation and race?
3. What, if anything, have we in our civilization and culture from which China should be protected?
4. What reasons would educated Chinese offer, do you imagine, in support of their criticisms of Western civilization?

The Great War has given a shock to China and caused her thoughtful people gravely to question the value of Western civilization in certain of its outstanding results. A closer knowledge of Western lands by students and by coolies working in France, and through literature, has made many Chinese sceptical as to the advantages of our boasted civilization. To this must be added the moral revulsion caused by Japanese methods, in which China sees a too apt copying of European models. The failure of Versailles to remedy China's wrongs is another important factor in the growth of a new spirit.

While these influences have been causing many Chinese to question Western superiority, there has also been a deep conviction that all is not well with China herself. Her internal discords and weakness are patent to all. The much-vaunted demo-



cratic movement has not achieved inward peace and stability, and China's new rulers under the Republic have not, as a whole, shown any greater self-restraint in regard to speculation than did the old. In fact, many Chinese will tell you that the country as a whole has suffered rather than gained by the overthrow of the Manchu regime, bad as that had become. Those who are thinking about China's own condition and her place in the world are in a dilemma. To copy the West may mean a second Japan, only more so; to refuse to do so may mean weakness, decay and dissolution.

The group of young men who are guiding Chinese thought today are facing this dilemma by an effort on the one hand to discover the inner secrets of Western strength, and, on the other, to bring out the deepest meaning in their own philosophy, and so to effect a new synthesis on the intellectual and spiritual plane. They have set themselves the task not of copying the West here and the East there, but rather of creating a new thing through a deeper appreciation of all that is best in both.—H. T. Hodgkin, *China in the Family of Nations*, pp. 210-212.

A bit of Chinese humor concerns a swain who went to market to buy his new wife a present. In one stall he saw some neat little framed mirrors—pictures, he thought.

"Whose likeness?" he asked, picking up one.

"Your noble own," said the merchant.

"Ah," thought he, "the very thing! Every time my wife looks at it, she will see me." So he bought it.

His bride was delighted. She gazed at her treasure by the hour. Never was husband's gift given a more flattering reception. Not improbably, however, he soon realized a puzzling discrepancy between the smiles turned toward the mirror and the varied moods which greeted the supposed original of its reflection.

With pride, we of the West display the gifts of our civilization—and Asia looks them over with many flattering ah's and oh's, and we feel encouraged in our naïve conviction of unquestionable superior worth. We may remain as blissfully unaware as the lout in the Chinese fable that the pleasure apparent while the recipient contemplates our marvels, mechanical and scientific, may be due to newly appreciating, in their connection, the value of the ancient culture. We shall not fail to note, however, that Asia's interest in our achievements does not carry with it any

noticeable attraction to our civilization at large.—Upton Close, "Some Asian Views of White Culture," *Atlantic Monthly*, March, 1924.

I spoke of the modern newspaper. While his people were content to print with blocks—I reminded him—we developed the double-octuple press and the great modern daily.

"It is fine," he replied, "to be able to turn out in such bulk, if only there is material worth turning out. Perhaps all that is of permanent benefit to mankind in the enormous output of printed material could still be published with blocks and hand presses. The printed page in China used to be revered—nothing insignificant was committed to print. Now multiple presses have invaded our country, and the people have lost respect for what they read. Have your mechanical inventions put the world so far ahead, after all, in the art of living together—in the more abundant life? You boast of force, quantity, progress—what is the product?"

Mr. Sung doubted whether a nation on wheels would be any happier than a nation afoot or muleback. He was convinced that the faster men travel, the less they see. Airplanes had been used for destruction more than for welfare, since they were brought to his country, and he opined that the same was true elsewhere. He saw great opportunities for art in the effects of electricity; but were we not teaching men to scorn their beauty by applying them to gaudy commercial advertising? In sum, Sung felt, although he could not express it quite so clearly, that our mechanical monstrosities need further taming for the service of mankind before they may expect to arouse the unequivocal admiration of the Oriental peoples.—*Ibid.*

5. How would you describe the so-called Renaissance Movement in China as to origin, spirit and purpose?
6. What elements in the movement are particularly significant for Christianity?

The so-called "Renaissance" in China is the nation-wide movement started about five years ago characterized by a general

upheaval of the younger generation in social and intellectual awakenings. Beginning with the students, it soon succeeded in enlisting an overwhelming constituency of the intellectual class all over the nation. . . . The scope of its activities is most far-reaching extending from the realms of language, literature, politics, business, industry, science, arts, philosophy and education to those of ethics, morality, and religion. Hence, it is an all-inclusive "revolutionary" movement, if it may be so termed, that embraces every walk of human life—social as well as individual. The chief aim of the whole movement may be summarized in the following words: A critical examination of the cultural inheritance and institutions of the past and the reevaluation and reconstruction of the same with the single purpose of creating a New Civilization in China.—*China Mission Year Book*, 1923, p. 30.

Everything is being questioned; even the holiest sanctions of the old faiths are now sneered at as foolish superstitions. Science is overthrowing geomancy. The idols of the temple and of the mind, shaken and undermined by the New Tide, are tottering to their fall. The cake of custom is being hopelessly smashed. The process once begun can not be stopped until every doctrine and every institution is thrown into the crucible out of which most will never emerge at all, and only a few will stand the ordeal by fire. Only the things which are eternal will remain.—D. MacGillivray, *The Revolution of Thought in China*, 1921.

The movement may be said to have sprung from the interaction of two streams of tendency. One stream is that of Western thought. The first effects of this contact were largely regrettable, taking the form of war, commercial exploitation, and political chauvinism. There were natural waves of reaction and resistance such as the Boxer Rising, but on the whole the Chinese saw the value and inevitability of Western thought, and they realized the advantage of having for their own country the same intellectual background as that of the rest of the civilized world. . . .

The other stream is a renewed interest in the old civilization of China. Of late years a number of Chinese scholars have been re-examining their national classics and using the critico-historical method for the purpose. The result has been the unearthing of the deeper truths of Chinese thought, the challenging of present-day political, social, and religious philosophy, and the revelation

of the fact that modern Chinese orthodoxy is itself an upstart thing and a departure from the true genius of Chinese modes and norms. . . . Buddhism and Confucianism are being re-examined, and in some places re-tried; the literary language is being simplified, while the vernacular is being given a literary flavor; an Institute for the study of the principles of Chinese civilization is being promoted, and the conviction is growing that the old civilization contains much that men ought not willingly to let die, especially on the side of ethical and philosophic teaching. China certainly has a considerable contribution to make to the sum total of human good, and perhaps in the world's next great cycle of advance she may give back to the restless West something of the poise and inner calm without which men must perish in pure frenzy.—A. M. Chirgwin, "The Chinese Renaissance," in *The Contemporary Review*, January, 1924.

7. What has been the effect of the present intellectual awakening on the educated womanhood of China?
8. How universal are the practises of concubinage, domestic slavery and "bound feet" today in China?

There is a widespread awakening of the women of China, and, led by the returned students and young women educated in the mission and government schools, a nation-wide campaign is being attempted.

The women's rights movement originated in Peking when a group of students from the Woman's Higher Normal School gathered to discuss the status of women of China in relation to the constitution.

As a result of their efforts Women's Rights Leagues have been organized in Tientsin, Hankow and Shanghai, and many other cities are expected to fall in line. Under the leadership of the leagues and women's organizations, schools and women as individuals are being enlisted in the campaign, which promises to be the first organized movement of the women of China.

There are six planks in the manifesto, which has been printed by the thousands of copies and circulated in the girls' schools, mission organizations and homes.

1. The same educational opportunities for girls as for boys, and the opening of all higher educational institutions for young women. This means co-education in China.

2. The right to vote and be elected to any public office, even to Parliament.

3. Equal property and inheritance rights.

4. The prohibition of the buying and selling of household slave girls, of foot binding and vice.

5. Reforms in the laws regarding marriage which will give the husband and wife equal rights before the law and will make the taking of a concubine or second wife by the husband punishable by law. The women demand that such an act be declared bigamy.

6. Laws which will protect women workers and give equal pay for equal work with the men.—*China Press*, Shanghai, October 28, 1923.

In 1912 when the provisional constitution under which the Republic today is still being administered, was drawn up, a provision tabooing domestic slavery almost succeeded in getting inserted: as it is, one has to wait for the awakening of the public conscience in this and other respects. In theory the custom is no more than buying a girl from her poor parents and bringing her up like an ordinary servant, until it is time to marry her off to a suitable husband. In practice, however, it is a sort of serfdom, since the girl has become the property of the mistress for anywhere between five and ten years, and in the hands of an unfeeling mistress the poor girl's lot is unenviable. If she is intelligent and good-looking, she may win the favor of her master and succeed in becoming his concubine; otherwise a spiteful mistress may resell her to a life of shame and ill-repute. Comparatively speaking, the existing situation is an improvement over the old, as numerous convictions of mistresses for cruelty to such unfortunates have brought home a healthy lesson.—M. T. Z. Tyau, *China Awakened*, pp. 91-92.

Two thousand years before the Christian era a law was passed forbidding public assemblies of the fair sex especially in the temples, lest they congregated to talk politics; yet almost four thousand years later China's womanhood, thanks to the action of the Paris Conference over the Shantung question, is as active as its rising manhood in discussing publicly the burning politics of the day. Like the male students whose activities are now a power in the land, the women students have also organized. At an inaugural meeting in Tientsin, one Miss Wang, of that city's

First Girls' Normal School, took the chair by popular acclamation. In the course of her speech she is reported to have said: "Conditions are very dark. Some lay all the blame on our unenlightened government. I, little sisters, say that the most unenlightened of all are our Chinese women. First, we bind our feet; secondly, our minds are bound; thirdly, we are inferiors and servants of our husbands. Today, in the amalgamation of our women's society with the Students' Union, we are unbinding ancient restrictions."—*Ibid.*

#### CRAZE FOR EDUCATION

In every Provincial capital, colleges and secondary schools are to be seen—courtyard after courtyard of whitewashed buildings, with an imposing gate; technical colleges well equipped with laboratories and workshops; agricultural colleges with experimental farms; training colleges for teachers with practising schools attached, and experimenting in the latest methods of the West.

In the county towns the same scenes are reproduced on a smaller scale: in some cases secondary schools, in some commercial or agricultural, and in some only higher elementary schools, are to be found. Throughout the countryside in the larger villages new white-walled houses with arched windows attract attention; these are the new primary schools of which the village elders are so proud. They used some of the temple land as a site for the buildings, and the temple trees for the roof-timbers; and informed the old priest that in future he must make shift with what remained of the temple land for his simple needs! More often still one sees the new school ensconced in the temple itself. . . . These schools are managed and financed by the local gentry or worthies with little or no assistance from the Government funds. They indicate that the conservative leaders of opinion throughout the countryside are now thoroughly alive to the importance of the new learning.

Lest it be supposed from the above that education is now universal in China, it must be stated at once that this system, comprehensive and well conceived as it is, has only had time to gather in a small proportion of the nation's children. Roughly speaking, there are four million children in the Government schools, and one million in the Christian schools, a total of five millions out of a total population of something in the neighborhood of four hundred millions, or about 1.25 per cent. In a

county of one thousand villages one might find schools in only three hundred of them.—J. C. Keyte, *In China Now*, pp. 92-94.

There are now over one thousand dailies, weeklies, and monthlies published in the principal cities. Greater enlightenment induces greater articulation, and it is noteworthy that the classes which were regarded as so many meek sheep are now very articulate. It is impossible to enumerate the formidable list of publications which today are influencing public opinion; here it will suffice to remark that almost every class of people has its own organ. For example, there is a paper for beggars in Canton, another for sing-song girls of the same city, and among the latest in the field are *The Chinese Druggist* (monthly) of Shanghai and *The Labour Weekly* of Canton. By the time this volume appears in print, there will also have been published a *Chinese Aviation Journal*, *Chinese Builder and Contractor*, *Chinese Hardware Journal*, etc.—M. T. Z. Tyau, *China Awakened*.

#### THE CHANGSHA "POPULAR EDUCATION" CAMPAIGN

The purpose of the campaign was to start a forward movement toward making Changsha 100 per cent literate by arousing popular enthusiasm for the idea and by demonstrating a method. The goals originally chosen were 1,000 illiterates in 100 classes, each pupil to learn and write 1,000 characters in four months, one to one and a half hours a day.

A general committee of seventy leading citizens was organized. For purposes of publicity the following means were used:

1. Large posters, pictured the terrific problem of illiteracy and the dire need of education.
2. Large official proclamations issued by the governor urging all citizens who have illiterate children or apprentices to avail themselves of the opportunity to learn.
3. 26,000 small dodgers "Exhorting Education" and giving necessary information concerning the "Foundation Character Schools" were distributed.
4. Regular newspaper material was provided.
5. Two large meetings of shop-masters, chiefly from the manual trades, were held.
6. A general mass meeting for the whole city was held with the governor presiding.

7. A general parade was instituted by students from the colleges and middle schools who carried large banners and lanterns on which such suggestive and appealing sentences were written: "An illiterate man a blind man"; "Is your son blind?"; "An illiterate nation a weak nation"; "China's salvation: Popular Education"; "Can you endure it to see three-fourths of China go blind?"

Although the original plan was to enroll exclusively illiterate boys and men, it was soon found that it was utterly impossible not to include the girls and women. The Y.W.C.A. readily came in and joined the campaign with full force. For recruiting purposes the city was divided into seventy-five districts. The work was unexpectedly successful and the recruiting had to be stopped after two-thirds of the districts were canvassed. In three afternoons the men student teams recruited about 1,400 boys and men, and the women's teams about 600 girls and women.

Eighty men and forty women teachers from the staffs of Government, Mission and Private schools were recruited. The teachers received no salary. Over 70 meeting places were secured in all sections of the city. Primary schools, churches, guildhalls, temples, club houses, private residences, the Y.M.C.A., the Y.W.C.A. and other places were utilized.

The term lasted from March to July. The 1,200 boys and men who attended the classes to the very last day of the term took the final examinations: 967 were successful and were given certificates by the governor of the province on the 20th of July, when the graduating exercises were celebrated.

As mentioned above, the final goal of the Educational Campaign was to make the city of Changsha 100 per cent. literate. So this process of enrolling new recruits from term to term will continue until that goal is reached.

Follow-up Work. The two-fold objective of the Mass Education Movement is (1) to teach the illiterates to read and (2) to give them the right "stuff" to read. So the educational process does not stop when the campaign is launched. Rather it begins where the campaign ends.

The program of the Movement is therefore divided into two sections, namely: the Promotion Section and the Production Section. It is the business of the Promotion Section to promote (1) city-wide or province-wide educational campaigns for the purpose of establishing schools for illiterates; and (2) to promote "Reading Clubs," "Reading Rooms," and "People's Libraries" for encouraging the "graduates" to continue their study. The Pro-



duction Section, on the other hand, produces (1) educational tools like "The Foundation Character Readers," posters and charts for the "Foundation Character Schools" and (2) textbooks and demonstrated lectures on social, political, industrial, health and moral subjects and also publishes periodicals, dailies and weeklies for the "graduates."

There has been prepared by the Production section a series of books, called the "Commoner's Series," such as "Commoner's Letters," "Commoner's Accounting," "Commoner's Geography," "Commoner's Health," "Commoner's Songs," "Commoner's Ethics," "Commoner's Dictionary."

A paper to be called "The Commoner's Weekly" will also be published for the benefit of the "graduates" as well as others who have only a limited vocabulary of the Chinese characters. Books and publications that make for intellectual development, economic betterment, social and moral uplift are under preparation.—*China Mission Year Book*, 1923, pp. 209-214.

9. Has a similar craze for popular education been recorded of any other nation or nations in the history of the world? When and what were the results? May we look for similar results in China?

The Changsha popular education scheme has recently been tried in other cities with equally good success. Imagine the thrill of participation in such a wholesale educational process. Imagine the market it creates for literature.

Of every ten of her people nine are illiterate. They cannot read any newspaper in order to know what is going on in their own town or in the nation. Nor can they write any names, even their own in order to cast a vote. Can such people form any intelligent public opinion or exercise any real control over the affairs of the nation? Is there any surprise that there should be official exploitation and political anarchy on the one hand and suffering, poverty and lawlessness on the other? Can there be any problem confronting China more fundamental than the problem of illiteracy?—*China Mission Year Book*, 1923, p. 205.

The vast territory of China, embracing 400,000,000 inhabitants, owing to its geographical structure and its insufficient transport facilities, has gradually developed a number of dialects, which while fundamentally similar in syntax and word construction, are different in pronunciation and in many cases in the expressions used. But the nation was united under the one system of the written language, which, though pronounced differently when read according to the variations of the different dialects, yet carries the same meaning and is uniformly understood throughout the country. But this written language has a history of several thousand years. It has been developed and over-developed in its intricacy, its beauty and richness. Its relation to the spoken language is very similar to that which existed between Latin and the various spoken vernaculars of European nations a few centuries ago. . . . The Renaissance Movement in China, therefore, has concentrated its efforts in the last three or four years on fighting for a place for that which is known as the conversational style of writing. This, hitherto, has been confined to the writing of certain novels and has never been regarded as the language of polite writing. But it has the advantage over the classical style in its directness, in its simplicity and in the closeness to the everyday conversational vernacular. The effort of enthroning this style of writing in the place of the classical style has been nothing short of a terrific war waged between the scholars—a multitude of scholars on the one hand—and a handful of leaders of the new movement on the other. . . . T. T. Lew, *China Today Through Chinese Eyes*, p. 27.

The following translation of a student's speech is given for the light it throws upon the native view of education and its relation to present day social problems:—

"Well, friends, do you know what we are doing here? What we are here for is on behalf of the popular education movement which may concisely be defined as the getting rid of so-called aristocratic education and substituting therefor the education of 400 millions of people, rich and poor, giving all an equal chance of obtaining the benefits of education.

"Friends, do you not all see that the wealthy are able to send their sons and daughters to high schools and colleges, and send them also abroad where they may obtain the degrees of B.A., M.A., Ph.D., and the like, while you poor fellows have, through poverty, failed and remain in the deep mire of ignorance! You

are ignorant and illiterate not because of natural inferiority but because of our traditional system of society which has allowed you to fall into such a pitiful condition.

"Our conscience and sense of humanity encourage us to begin this movement with the genuine purpose of helping you to get education, and it is hoped that, when your eyes and minds have been opened you will then proceed to think how best you may rid yourselves of burdens and inhuman treatment you now unconsciously but reluctantly bear. Poor fellows! Rise, Rise, Rise!"—*The North China Herald*, April 5, 1924.

10. As a missionary, how would you take advantage of the present craze for education—promoting one-thousand-character campaigns, conducting night schools, teaching phonetics, translating Christian literature, distributing religious tracts, writing articles on personal hygiene and public health, newspaper evangelism, etc., etc.

The position of missionary institutions in the past has been that of pioneers. They have either had the field to themselves or have for a time at least been one of the strongest educational forces. They have been enormously aided by the fact that they represented the Western civilization which Asiatic and African peoples desired to understand and assimilate and were better qualified than indigenous institutions to mediate a knowledge of that civilization. But the days when missionary schools were pioneers in education are strictly numbered, where they are not, as in a large part of the mission field, already gone. The state has begun to undertake the task of education, and it is impossible for private effort to compete with its vastly superior resources, derived from taxation. . . . Unless the mission schools can make up in quality for the loss they are bound to suffer quantitatively, their relative influence in the field of education must inevitably diminish.—J. H. Oldham, paper on educational problems in the Mission Field, published by International Missionary Council.

Many Chinese students are a problem in America and also in China after their return. The rapid development of high grade modern colleges and professional schools in China will make undergraduate study abroad less necessary in the future.

11. On what grounds would you discourage a graduate of a mission high school in China from coming to America for his college and theological work?
12. What are some of the most difficult problems Chinese students face (1) here in America; (2) upon their return?

In the exodus of students from China there are three streams of migration. The first goes to Japan, the second to Europe and the third to the United States. Each stream is composed of (a) students receiving government scholarships, (b) students supported by their own parents or guardians, and (c) students assisted by foreign missionary societies or other philanthropists.

In 1908 the American government waived its claim to one-half of its share of the Boxer indemnity—a total of nearly twelve million gold dollars. This fund having been set aside for the education of Chinese students in the United States, a special institution—Tsing Hua College, situated twelve miles northwest of Peking—was established to prepare boys to go to America. Up to date over six hundred students have been sent over, some of whom being admitted into the sophomore or junior class in American universities. And since 1914 about ten girls and ten special fellowship students have been similarly financed every two years. Including these so-called "Indemnity" scholars, there are now over two thousand students in the United States, one-tenth being girls.—M. T. Z. Tyau, *China Awakened*.

*Quoted from a personal letter*

"The problem that has been interesting me quite a little, and which I know will interest you, is that of the returned students. Some people, to be sure, say that there is no problem at all. . . .

"Though I honor some of the men who hold this view very highly, I thoroughly disagree with their conclusions. . . .

"The problem is not altogether a moral one; or at least, let us say that the moral aspects of the problem are not distinctively reserved for the returned students. Any young business or professional man in Shanghai has a moral problem that is annoyingly and dangerously insistent. One returned student, a Tsing Hua graduate and a Christian, told me not long ago that a man has to

be a Christian worker to stay straight in Shanghai. Well, there's a lot in that. But I by no means feel that a man has to be a *professional* Christian worker, as my friend meant. The trouble is these men are not willing to give up their dinners and their club-parties and their excursions to the New World; they want to "hang around" where temptation is and then whine when they fall before it. The cure for that sort of immorality is rather obvious; it is getting *busy* in *righteousness*.

"The cure for business immorality and industrial sinning is far more difficult of access; for the whole background of civilization, especially Western civilization which these men have so assiduously assumed, supports this kind of wickedness. A man simply *cannot* run a factory in Shanghai without child labor. It is predominantly a social issue. *Yet the returned students are not articulate on the issue, nor have they (so far as I know) any means of becoming so.* There is an American Returned Students' Club here which is almost entirely social in its activities, and no other organization, so far as I know, which is exclusively a returned students' affair.

"As I see it, the problem is two-fold. First,—how shall the returned student himself make the adjustment between his Western education (none too good even for America, but never intended for China) and his Eastern environment? And second, how shall the Eastern environment,—including the people as a whole and all groups in it,—digest the returned student? (Never mind the metaphors,—you get the idea.)"—"Open Forum" in the Chinese Students' Christian Association *Fellowship Notes*, April, 1924.

A purer Christianity and a new apologetic are likely to result from the severe criticism to which Christianity in China has recently been subjected.

13. How much of dogma and of the creeds do you expect your missionaries to teach Chinese converts?
14. How far would you go in presenting the results of modern Biblical criticism to non-Christian Chinese students?
15. How would you reply to the accusations of students as indicated by the following quotations?

In strictness the Renaissance movement cannot acknowledge a bias either for or against religion. Some of its best-known leaders, including Tsai Yuan Pei, the Chancellor of the National University, Peking, are frankly anti-religious and anti-Christian. . . . They admit that religion has been useful to mankind because it has inspired, comforted and sweetened life, but all this can be secured by æsthetics, and religion can with advantage be jettisoned as so much useless and discredited lumber.

The thinking of the group on this matter tends to be superficial, and only a frank and full facing of the facts is necessary to prove its inadequacy. At the moment, however, this anti-religious group is very active, and it must be acknowledged that the vast majority of students in the universities are agnostics, if not declared atheists. They hold religion to be a "past issue," and themselves incline to a positivistic philosophy. Obviously the movement is here lacking in moral and spiritual dynamic. Certain temporary improvements may result, but a true intellectual renaissance must be robbed of half its value unless it is correlated with a moral and spiritual reformation.

Close observers of China at the moment maintain that she is largely impotent precisely for lack of that correlation. Another section of the New Thought Movement proclaim religion as material for investigation, and Christianity, at any rate, asks for nothing more. This group ask whether Christianity can stand the test of the modern age; they acknowledge the loftiness of its precepts, but go on to inquire whether those precepts are operative in the lives of Christian people. In non-Christian China, as in Hindu India, there is a remarkable increase in appreciation and respectful recognition of the personality of Jesus Christ.—A. M. Chirgwin, "The Chinese Renaissance" in *The Contemporary Review*, Jan., 1924.

FROM MANIFESTO ISSUED BY THE ANTI-CHRISTIAN STUDENT  
FEDERATION OF PEKING UNIVERSITY

Of all religions, Christianity, we feel, is the most detestable. One sin which Christianity is guilty of, and which particularly makes our hair rise on end, is its collusion with militarism and capitalism. The influence of Christianity is growing stronger day by day, and when this force becomes more triumphant, the methods of capitalism will be more drastic. Christianity is the public enemy of mankind, just as imperialism and capitalism are, since

they have one thing in common, to exploit weak countries. Realizing that China has long been an object of exploitation of the capitalistic and imperialistic countries of the world, Christianity is utilizing the opportunity to extend its influence. It is the intelligence officer of the capitalists and the hireling of the imperialistic countries. If no effort is made to exterminate the evil, it is impossible to foretell its dangers in the future.—*Mail and Empire*, June 14, 1922.

During the Great War when numberless people were slaughtered, the Christians of the fighting nations *all prayed God* to give their own nation the victory. When all the Christian nations oppressed the weak nations of the Far East, the Church not only did not protest against such actions to help the weak nations, but acted as the guide of the political aggrandizement of the Western countries. (What the German missionaries did in Kiau-chow is a clear illustration. The phrase "I give you the Bible and you give me the privileges" brings out vividly what they covet.) Many of the preachers do not produce anything for society, and yet they urge laborers to obey the capitalists. In no country is there a church that does not flatter capitalism for support. The new churches that do not have adequate material backing, especially do such mean things. We see the Young Men's Christian Association flattering those in authority, bowing to the moneyed men, and gathering men and money. If one is a true Christian we ought to weep at these mean moves. Whether it is old Christianity or it is new Christianity, it influences men with money and power, and consequently the majority of Christians in China are people that are "eating" religion. The Christian schools in China have all placed emphasis on the language of the West instead of putting stress on science. A certain Christian school in Canton uses girl students to persuade boys to join the Church. Matrimony has been used as a bait. A certain educator was led into the Church through such a method, and what is more, this man had a wife and married again by paying the price of becoming a Christian. Thus, besides money and power, there is the method of using beautiful girls. How mean is the method!

From these things we can see that the past oppression and the present degradation of the Church make one indignant and tremble. There is truly nothing that is sacred and divine in the Church.

I often feel that we ought to make a distinction between Chris-

tianity and the Church. But my friend Tai Chi Tao firmly maintains that outside the Christian Church there is no Christianity. I do not know what the attitude of the church people is toward these two views.—“Christianity and the Christian Church,” by Chen Tu Sin. (Private document circulated in China.)

There is probably no marked turning on the part of Chinese students toward Christ or Christianity. One government school principal, in fact, recently remarked to the writer, “Karl Marx has far more followers among the students of China than Christ.” Two or three things in this connection, however, need to be said. First, Christianity is engaging the interest of thinking men in China to a greater degree than ever before. The anti-Christian movement reveals a far more healthy attitude than the old attitude of contemptuous indifference. It shows a recognition of the fact that, good or evil, Christianity is a force that must be reckoned with. Dr. C. Y. Cheng in a recent article in *Life* declares that Christianity has received more criticism during the past two or three years than in all the preceding years of its history in China. Thousands of government school students, practically all non-Christians, are voluntarily joining classes for the study of the Bible. The student departments of fifteen city Y.M.C.A.’s in China reported a year ago 6,774 students, mostly non-mission school students, in such classes.

In the second place, there is no question but that the person and teachings of Jesus are exerting a strange and moving influence on the minds and hearts of many students. They are indifferent, if not coldly critical toward some of the conclusions the church has reached in its effort through the centuries to explain the unique personality of Christ. They are not inclined as a class to be theological, metaphysical, or philosophical, and when presented in such terms, Christ is likely to puzzle or even repel rather than illumine and draw their lives. But Jesus Himself—His matchless life and dynamic teachings—is demonstrating, over and over again with Chinese students His assurance that “I, if I be lifted up, will draw all men unto Myself.”

In the third place, this growth of interest in and appreciation of Jesus has not been accompanied by a corresponding increase in regard for his Church. Thousands of students are voluntarily joining Bible classes. Many of these are deciding with varying degrees of definiteness to follow Jesus. Comparatively few of them are joining the Church, and still fewer are meeting the de-



plorable need for leaders in the Church, either as ministers or laymen. While this generalization is made with government school students particularly in mind, it is far more true of mission school students than it should be.

In the West a decision to follow Christ is followed almost automatically by affiliation with an organized body of believers. Religious faith and loyalty have not so expressed themselves historically in China, whether in Confucianism, Taoism, or Buddhism. If there is a *raison d'être* for the organized Christian Church, the Chinese student does not have it as part of his inheritance. He must be led by interpretation as well as otherwise into an appreciation of its values and importance.

The rites and ceremonies of the Church, in a similar way, represent to the average student outside a childish system of outworn mummary. . . . Either these forms must be made to express for them the meanings they express for many of us, or modified forms or new forms must be found which will. . . .

The Church still suffers the handicap of being largely a missionary and therefore a foreign movement. This unquestionably deters many from joining the Church and many Christian students from undertaking direct service in the Church.

The pressure of the conservatism and prejudice of the family and social group is another influence, imponderable, continuous, and for many insurmountable. In a country where life is lived so much in bundles or social groups, the need of creating a new bundle which shall be a Christian community is imperative.

The sadly inarticulate state of the Church in the realm of Christian literature looms large in the problem. The materialism of the Nineteenth Century is being rapidly discounted in the West by the latest thinking on biology, psychology, philosophy, even of physics. Christian writers are seizing the opportunity of turning these schools of thought into allies. Only a handful of writers in China are trying to do the same thing and their voices are few and scattered.—*China Mission Year Book*, 1923, pp. 81-84.

16. How would you answer the globe trotter who affirms that the Chinese have no need of Christianity, do not want it and would be better off without it?

17. Just what needs of the Chinese people seem to you most likely to be met through the acceptance of the Christian faith?
18. What reasons have some Chinese for affirming that Christianity has been forced on China? What constitutes "propaganda" in missionary work?
19. What is your attitude as a Christian toward the finest things in China's religions?
20. As a missionary would you be willing to preach on texts from the classics? Why or why not? Would you occasionally read from the Analects of Confucius or from Buddhist writings instead of from the Old Testament?
21. As Chinese Christians would you encourage a revival and purification of Confucianism? Of Buddhism? Why or why not?
22. Would you or would you not favor the teaching of Chinese religions in mission theological schools, and if so, for what purpose?

I do not favor the attempt to Christianize the oriental peoples, who already have good and satisfactory religions of their own. From the point of view of a practical man, I cannot see that Christianity has been of much benefit to the occidental races. It was a so-called Christian nation which nine years ago tried to set the world on fire and destroy the civilization of the globe, with the intention of substituting therefor a *kultur* operated by force of arms—and, what is more, it came within an ace of succeeding. Again, when one looks back into history, and notes the cruelties practiced by the Christian Church in the Dark Ages, the terrors of the Spanish Inquisition, and the burning of witches not so very long ago in this country, he is constrained to ask the question, "In what way is Christianity superior to the religions of the Orient?"—Dr. J. A. L. Waddell, *The Functions of Both Pure and Applied Science in the Future Development of China*, p. 45. (Technical pamphlet.)

A man with a woman, presumably his wife, she leaning heavily on a staff to relieve the weight from her contracted feet as well as to feel her way, for she was almost blind, came in to worship as we stood in the temple of the Mother of Heaven. The priest rang a gong, and they kneeled on the mat before the idol and touched their heads to the ground, and rising threw a few coins toward the shrine. The priest was as impersonal in his contact with them as a ticket taker in a subway in America. A little family came up and the boy and father and the mother prostrated themselves before the various shrines. Yes, there is good in all religions, but how academic the estimates of the scholar in some secluded study in the university sound when one faces the realities of lack and need. There was no comfort written on the face of that woman as she hobbled away on her staff.—Gordon Poteat, *Home Letters from China*, pp. 63, 64.

In their outlook on life most Chinese are rank materialists. They ply the stranger with questions as to his income, his means, the cost of his belongings. They cannily offer paper money instead of real money at the graves of their dead, and sacrifice paper images of the valuables that once were burned in the funeral pyre. They pray only for material benefits, never for spiritual blessings; and they compare shrewdly the luck-bringing powers of different josses and altars. Some sorry little backwoods shrine will get a reputation for answering prayer and presently there will be half a cord of gratitude tablets heaped about it, testimonials to its success. If a drouth continues after fervent prayers for rain, the resentful people smash the idol! Yet no one who comes into close touch with the Chinese deems this utilitarianism a race trait. They are capable of the highest idealism. Among the few who have come near to the thought of Buddha or Jesus one finds faces saintlike in their glow of spirituality. The materialism is imposed by hard economic conditions. It is the product of an age-long anxiety about tomorrow's rice and not to be counteracted by the influence of the petty proportion whose circumstances lift them above sordid anxieties.—E. A. Ross, *The Changing Chinese*, pp. 91, 92.

Another sign of the rising tide of Buddhism is the increased output and sale of Buddhist's books. . . . A number of modern books have appeared dealing with the adaptation of Buddhism to European philosophy. There is also in process of publication a Dictionary of Buddhist terms.

The new Buddhist Association at Ningpo proposes to publish books and periodicals, establish primary schools, middle schools and colleges, provide lectureships, carry on investigation, build preaching halls, libraries, Buddhist factories, stores, experimental stations for agriculture and afforestation, orphanages, hospitals and sanatoria.

There is another aspect which is noticeable and that is an attempt to adapt Buddhism to the modern age. . . . There is not a sect in Japan which has not acquired new life in the last thirty years, and the movement has only just begun. Japan has first-rate Buddhist scholars who are studying Buddhism and fitting it into the modern atmosphere. The statement has been made by a careful observer that in Japan the Buddhist theological student gets a better training and insight into Christianity than the Christian student receives of the non-Christian religions of Japan. This work of adaptation is being taken over by China through books, through students trained in Japan and through the visit of Chinese and Japanese Buddhists. The Buddhists in Japan are rapidly orienting themselves with reference to European science and philosophy. The Chinese Buddhists are just beginning this process.

The Buddhists are directing their attention toward the establishment of schools for the training of leaders not merely for China but ultimately for missionary work in Tibet, Mongolia and India.—*The Christian Occupation of China*, pp. 28-31.

Religiously, one can even state in strong terms the darker side. The historical religions in China have shown an impotency and lack of vitality. Superstitious beliefs still hold power over the ignorant masses, not for better living but as a bondage and an obstacle to the free development of the individual. Old standards of morality have received shocks from the invasions of modern ideas. Everywhere one sees discrepancies and maladjustments. The craving after material property has outrun the desire for spiritual enlightenment.

Destructive forces have come in from various directions without the sign of constructive relief measures. Indifference to religion and the contempt for religion is gradually spreading on the one hand, and a strange outcropping of superstitious sects preying upon the ignorant masses is found on the other hand. It is indeed a situation in which religion may be said to be at low ebb.

Yet, the brighter side has never been brighter. Many super-

stitutions have been destroyed by the flooding in of intellectual light. Political and social change have also shattered idols of centuries' standing. Thoughtful people are coming more and more to see the need of moral strength for the task of reconstruction. It is a significant fact that the older religions have started reform within themselves. Reinterpretation and reorganization have become the battle-cry of the followers of these religions. No less than half a dozen new journals have come into existence within the last few years in Buddhism alone. While materialistic philosophy and antitheistic teaching are gaining headway, there are increasing numbers of young men and women who turn their faces toward religion for the solution of life's problem. School girls and educated men in the prime of life have left their schools and their occupations and joined the ascetic life of Buddhism. The attempt to reorganize Confucianism into a religious church, although it has met with much opposition, is yet gaining adherents in many quarters. All these point toward an increasing sense of religious need felt by the people at large. While the Renaissance Movement in the main pays very little respect to religion, and does not recognise the necessity of religion, yet by its very principle of free inquiry and critical judgment it has encouraged people to study religion and to study it seriously. In fact, a religious revival is on its way to China.—*China Today Through Chinese Eyes*, pp. 14-18.

We must retain what is good in Confucianism.

The schools of China must teach her children the great traditions of the nation to which they belong. The great traditions are to be found in Confucian classics and in Chinese history, which is distinctly Confucian. The ethical ideas, the political maxims, and the sociological principles for which Confucius and his school stood must be taught to the Chinese.

We must admit that Confucianism has religious elements here and there, although it is not a religion as such.

The Chinese are entitled to the best religion there is under the sun. Education without religion becomes a peril. The educationalists of China, therefore, must find a way in which their pupils may receive religious education.

The best religion, according to the writer's knowledge and belief, is the Christian religion.

Our educational aim will, then, be to lead the child to God, our Heavenly Father. Since we recognize a God who rules all and

is in all, the "play safe" policy is no longer desirable. In addition to leading a normal life, we will live a triumphant life.

I, therefore, advocate a revival of Confucianism, the introduction of industrial civilization, and plead for the ascendancy of the Christian religion in China.—Z. K. Zia, *The Chinese Recorder*, April, 1924, p. 231.

Foreign residents of China are aware of the fact that every Chinese professes to be a follower of Confucius. At the same time, as death approaches, almost every Chinese family calls in the Buddhist or Taoist priest—and the family seems entirely indifferent as to whether a priest is a Buddhist or Taoist—to exercise his magic for the prolongation of life, or to select the burial site for the repose of the spirit of the dead. Hence the general conviction has prevailed that Confucianism, Buddhism, and Taoism have throughout their history maintained the friendliest relations with each other.

Taoism, whatever its superstitions, never took its eyes off the future life and the eternal world. It also had the insight to choose as its founder the profoundest and most spiritual philosopher of the Chinese race. Buddhism in China soon adopted the "Broad Path," or Mahayana doctrine, and it too never lost sight of the spiritual and eternal interests of mankind. Confucianism never lost its vision of the moral duty of man. Like the law of the Old Testament, it yet serves as a divine preparation for the coming of the gospel. Whatever else China has done or failed to do, she at least has continued in existence for a longer time than any other nation on earth. If the Chinese system of religion is chiefly to blame for the arrest of her civilization, we must, on the other side, credit the continuance of that civilization chiefly to the same religious system.

The Chinese people, especially through the teachings of Confucius, have been imbued for over two thousand years with the conception that they are in a universe of law: they have known that above all the turmoil of gods and spirits this universe is dominated by a moral order. Hence there has been in China a vague, indefinite and yet continuous struggle toward practical idealism. In the universal inculcation of reverence for parents we find the Chinese embodiment of the fifth commandment; in the adoption of the death penalty for adultery we find the embodiment in national legislation of the seventh commandment; in the clear conception of a moral order and the dim perception of a

supreme governor of the world, the Chinese catch glimpses of the first commandment—the most vital conception of the Jewish people. In their almost universal belief in a future life of rewards and punishments based upon conduct in the present life, we have the recognition of a fundamental doctrine of the New Testament. In the Mahayana form of Buddhism we find, according to Dr. Richard, Dr. De Groot, and Dr. Lloyd, an embodiment, however imperfect, of the law of love, one of the fundamental teachings of the Master; in the Silver Rule of Confucius we have the Golden Rule of Christ in its negative form, while in the teachings of Mo Ti we find the Law of Love in an imperfect form anticipated by half a millennium.

Surely, if we say with some reproach in our tone, "The history of China is the judgment of China," they can point to a civilization outlasting any other on earth, and to a people at the end of four thousand years of national life still the most numerous and virile race upon our globe, as proof of the good elements embedded in the Chinese religious system. Surely, those who desire to be fair in judgment, "to know no man after the flesh, but all men after the spirit," who believe in a Divine Providence, who accept the teaching of the New Testament that God hath made of one blood all nations of the earth, and that He is equally the God and Father of us all, must recognize in the teachings of Confucianism, Buddhism, and Taoism, and especially in the use which the Chinese have made of these doctrines, a providential preparation for a higher and diviner destiny than this race has yet reached.—James W. Bashford, *China, An Interpretation*, pp. 249, 261-264.

Mr. Ch'en is one of the leaders in the *Hsin Ch'ao* movement and in some respects represents its most radical tendencies. While attacking what he believes to be the evils of organized and established religion, he recognizes man's need for spiritual inspiration and expresses a remarkable appreciation of the spirit and character of Jesus Christ. He says:

"With regard to our attitude toward Christianity in the future, we must not only try to avoid further strife and trouble, but to cultivate in our blood the lofty and great personality of Jesus and his warm and rich affection, that we may be saved from the chilly and dark pit into which we have fallen. . . . We need not ask for instruction in Christian theology, we need not rely upon religious rituals, we need not seek for help in affiliating ourselves

with this or that denomination, for we can directly knock at the door of Jesus, and ask for his lofty and great personality, and warm and rich affection, and let them be united within us." . . .

The present situation adds to the incentives to the Christian undertaking the challenge of criticism. Over against misrepresentation of religion, Christianity needs to demonstrate that "pure religion and undefiled" which has not ceased to win the allegiance of the world. The charge of denominationalism must be answered by an evident unity of spirit and purpose on the part of all Christians. Such unity is already expressed in many cooperative undertakings in China. Their number should be increased and every divisive element within the Christian forces should be removed. The charge that it is too Western should be met by a deeper appreciation of the Oriental elements that were in Christianity from its beginning and by deeper respect for Chinese cultural heritage. Every Westerner connected with the enterprise needs to subordinate his own characteristics and temperament to the great purpose of presenting the spirit of Jesus. A human and inclusive Christianity is needed. With the watch-cry that China needs Christianity, there must be coupled the equivalent phrase—Christianity needs China. The appeal for a Christian China is reinforced by the realization that it is not only the salvation of China that is to be sought, but the salvation of the world through the Christianized cooperation of all peoples.

The problem before the Christian enterprise in China is to become Christlike. In the spirit of the Master who came not to destroy but to fulfil, all criticism and every hostile attack is overcome. There is a chance in the China of today, a wonderful and fascinating chance for "Christlike Christianity."—Lucius C. Porter, *China's Challenge to Christianity*, pp. 202-205.

### For Further Reading

- China Today Through Chinese Eyes.* T. T. LEW. George H. Doran Co., New York. 1923. \$1.25.  
*Youth and Renaissance Movements.* Council of Christian Associations, New York. 25 cents. Pp. 11-37.



## CHAPTER IV

### THE CHINESE CHURCH

Before America was discovered China is said to have had over 100,000 Nestorian Christians. Four episcopal areas were created in North China, monasteries were established, the Christian cross was used on Mongolian tombstones. Before the Protestant Reformation the work of Roman Catholic missionaries flourished in China. The Jesuit fathers were renowned for their learning and piety. It was Roman Catholic missionaries who printed the first atlas of China, first charted the China Seas and held seats of honor on the Imperial Board of Astronomy in Peking.

It was natural and no doubt has accelerated the evangelization of China for each of the 130 and more missionary societies to delimit areas for the evangelization of which their church constituencies here at home vaguely accepted responsibility. Unfortunately many societies today find themselves with more territory than their missionaries or native Christians can work adequately. A great deal has been written on the "intensive" versus the "extensive" policy.

1. Which has your own church adopted? If both, mention the fields where one or the other policy predominates. Do you know why?

Ecclesiastical spheres of influence on the mission field have both their advantages and disadvantages. Mention a few.

2. How do you suppose these ecclesiastical preserves, so to speak, impress the Chinese?

BEGINNINGS.—There have been at least four "beginnings" in the history of Christian missions in China. The first was in 635 A.D. when Nestorian missionaries from Syria made their

way across the great overland trade routes into China and established themselves at the court of the Tang Dynasty. But this effort, successful as it seems to have been for a time, was apparently overwhelmed in a terrific persecution of the Buddhists, which took place in the year 840. It was in this persecution that the Nestorian monument, which now stands in Sianfu, was buried under debris, there to lie undiscovered until the first half of the seventeenth century.

Another beginning much more obscure was evidently made by the Nestorians in the thirteenth century or thereabouts, when tribes of considerable numbers on the Northwest borders of China were Nestorian Christians, whom Marco Polo found flourishing under the Yuan Dynasty when he arrived.

We may say that a third beginning was made when the Jesuit missionaries arrived in the middle of the sixteenth century and flourished mightily until the fierce controversy over the question of the Chinese terms for "God" and the legitimacy of ancestor worship . . . led to their formal expulsion. This work, however, never disappeared entirely and may be said to be the direct forerunner in a continuous succession of Roman Catholic missions in China today.

The last great beginning was in 1807, when the modern period of missions in China began with the arrival of Morrison, a period in which the new beginning for Roman Catholic missions was quite as marked as the new beginning for Protestant missions. For the first thirty-five years (that is, down to 1842), missionaries were still forbidden to set foot on the mainland of China. Even down to 1860, there were only fourteen residential centers occupied by Protestant missionaries.

The Boxer year, 1900, proved a real turning point in the history of the Christian enterprise in China. Above 2,000 Chinese Protestants, approximately 30,000 Roman Catholic Christians and 221 Western Christians, including children were martyred during that year.

There are now more than 130 missionary societies with foreign representatives in China engaged in direct evangelistic work. Of these societies, over one-half began their work since the Boxer uprising. One may say that fully one-half of the present Protestant Church communicants have been won to Christianity during the last decade.—*The Chinese Church as Revealed in the National Christian Conference, Shanghai, 1922*, pp. 91-92.

TERRITORY "CLAIMED" AND EXTENT TO WHICH IT IS OCCUPIED.—Protestant missions have definitely accepted responsibility for preaching the Gospel in about 74 per cent. of the total territory of China, including Manchuria. *However, over 380,000 square miles (seven times the area of England) or over one-third of this territory, is still more than 10 miles from any reported evangelistic center.* Add to this the 437,800 square miles not even claimed, and we have 45 per cent. of the total area of the nineteen provinces which is still 10 miles or more from any reported evangelistic center. While one-fourth of China proper still remains "unclaimed" by any Protestant mission or Chinese home missionary society, a further area exceeding in extent the whole of China proper and embracing almost the whole of Mongolia (inner and outer) Sinkiang, Kokonor, Chwanpien and Tibet, is practically unentered. We must also take account of the cities of Indo-China, Formosa, the East Indies and many other places where colonies of Chinese, estimated at over 8,000,000 in total number, reside, and where little Christian work is done, though the communities are relatively influential. Within China proper, 40 per cent. of the area of Kwangsi, Kweichow, Kansu and Yunnan, is unclaimed by any Protestant missionary society.

The facts may be stated in another way. There are 1,704 counties in China, in which almost one-half have no mission primary schools and one-fifth no reported evangelistic center.—*The Chinese Church as Revealed in the National Christian Conference, Shanghai, 1922, p. 85.*

NUMERICAL GROWTH AND CHARACTER OF PROTESTANT CHRISTIANS.—"May he be the first fruits of a great harvest." This prayer of Robert Morrison entered in his diary in 1814 on the occasion of the first baptism of a Chinese convert to the Protestant faith is being answered in abundant measure today. After the first fifty years of Protestant missionary effort in China the visible harvest numbered less than five hundred communicants. From that small company of believers, however, residing chiefly in a few port cities, the numerical strength of the Chinese Church grew with amazing rapidity during the second half century of missionary effort until in 1907—the centenary of Morrison's arrival, the number of church communicants exceeded one hundred and seventy-five thousand. The numerical growth during the last two decades has been even more encouraging. The churches of China have approximately doubled their number of communicants

during the last twelve years. This numerical growth has not been without surprising developments in the general economic and intellectual well-being of the Christian constituency. We have had, in other words, both increase in quality as well as in quantity. Since the close of the Great War the annual net gain has approximated thirty thousand and in the judgment of not a few this ingathering represents only a small part of the harvest which stands ready for the reapers.

The annual increase in the Protestant churches of the United States hardly equals one per cent., whereas in China the annual increase during recent years has averaged six times greater.—Milton Stauffer, "China and the Chinese Church" in *The Missionary Review of the World*, October, 1924.

### **3. How would you account for the large number of Christians in treaty ports and in the maritime provinces? For the relatively high degree of literacy among Christians?**

The total number of communicants in the Protestant Church in all China is between 366,000 and 375,000.<sup>1</sup> The bulk of this membership is in small towns and villages, approximately 76 per cent. of the whole. Sixty-six per cent. of the Chinese workers reside in the coast provinces and 71 per cent. of the membership is found in these same provinces.

Taking the communicant membership of China as a whole there are three men to two women in the membership, which means that the families as such have not yet been thoroughly reached. There are two boys to one girl in the mission schools of lower grades.—*The Chinese Church as Revealed in the National Christian Conference*, Shanghai, 1922, p. 103.

A statement commonly heard in China is that less than ten men in every hundred and less than one woman in every hundred are able to read and write. Against this background we have the remarkable and significant statement that approximately 60 per cent. of the male communicants and 40 per cent. of the female communicants within Protestant churches are able to read their New Testaments in character, Romanized, or phonetics. These figures are even more significant when we recall that 76 per cent.

<sup>1</sup> Figures presented at the Shanghai Conference, 1922. Conservative estimates for 1924 approximate 400,000.

of the entire Protestant church membership is found in small cities and rural communities. May it not be that this relatively high degree of literacy coupled with the unique educational facilities offered to the Christian constituency constitute adequate cause for that influential position in society which Chinese Christians are taking increasingly today? Nothing is more promising for indigenous Christianity than the rapidity with which members of the Christian constituency are being educated. While China has about one in every 75 in school, the Christian constituency reports about one out of every 3 now in school.—Milton Stauffer, in *Missionary Review of the World*, October 1924.

4. What qualifications would you look for in missionary candidates to insure against early loss on the field?
5. Would you prefer to work in areas where mission work is relatively old, where churches, schools and hospitals are established, and where responsibilities can be shared with third and fourth generation Christians or in younger, more pioneer areas? Can you imagine any great difference in the character of the work and in problems of church discipline and administration?

THE MISSIONARY FORCE.—As late as 1860 missionaries resided in only fourteen cities of China. . . . Today missionaries reside in more than seven hundred cities and villages throughout China. In number they exceed six thousand five hundred, although allowance must be made for those on furlough and in language schools as well as for married women many of whom are able to devote only part time to missionary activities. Approximately no more than four thousand missionaries may be said to be giving full time service.

Of these six thousand five hundred and more missionaries approximately half are Americans and the other half British and continental. They represent more than one hundred thirty separate sending societies. This latter fact results in great variety within the missionary body in personnel, denominational emphasis, theological position, interpretation of Christian truth, methods of missionary work and general attitude toward life.

Thirty per cent. of the missionaries are single women. . . . Twenty-six per cent. of the entire missionary body in China reside in eight cities. On the other hand we must not forget that much of the finest and most significant, not to mention most difficult missionary work, frequently goes on in hundreds of smaller residential centers whence many of the finest students and church leaders come. . . . The majority of the seven hundred residential centers in China still number less than five missionaries. The fact is significant when we think of the sacrifice and the loneliness which attend the life of missionaries scattered so thinly over great areas.

The annual losses in the missionary personnel, while not definitely known, for all of China must be very great, necessitating ceaseless readjustments in the work. Death, sickness, resignation and forced withdrawals make huge gaps in the ranks. Often it is due to physical disabilities, sometimes to spiritual inadequacies. One large mission in South China from a careful study extending over a long period has concluded that it takes at least five new missionaries to leave two on the field after ten years. Experienced observers estimate ten years as the average length of missionary service in China. Do we realize what these figures mean?—*Ibid.*

**6. For what reasons may we expect that Christianity will spread more rapidly than it has in the past?**

The amazing increase of Chinese workers has been out of all proportion to the increase of foreign missionaries and the contributions of Chinese to Christian work.

**7. How shall we account for the relatively small amount of specialized training to date among Chinese pastors and evangelists?**

**8. To what extent are Chinese pastors carrying the full responsibilities of spiritual leadership?**

In 1876 the number of foreign and Chinese workers was approximately equal. . . . Today the ratio between Chinese and foreign workers in the Chinese church approximates six to

one. During the last seven years while the missionary force has increased 25 per cent., the Chinese force has increased by 95 per cent.

In practically one-third of China the leadership has already come into the hands of the Chinese pastors and evangelists, who administer the sacraments, and with the advice and consent of the older Christians, admit all those who are received into the Church. There are manifestly three distinct stages in the development of Chinese Church leadership. The first of these stages is that in which the missionary necessarily has to assume practically all the responsibility for leadership. The second stage is that in which the Chinese and the foreign leaders share the responsibility, working together and supplementing one another's deficiencies. The final stage is that in which leadership is assumed and carried steadily by the Chinese leaders themselves with no assistance from the foreign missionary. That foreign missionaries are endeavouring to pass over responsibility to the Chinese leaders more rapidly than the latter are eager to assume such leadership, is one of the most significant facts of the present situation.—*The Chinese Church as Revealed in The National Christian Conference, Shanghai, 1922, p. 102.*

There are at the present time over 1,000 Chinese pastors in the Chinese Church and 11,000 full-time evangelistic workers. A large proportion of the latter have had few, if any, advantages of higher education. Many of them are living isolated lives in out-of-the-way places. There are between five and six thousand centers in which such workers are to be found. . . .

The number of teachers in mission schools is about the same as that of evangelistic workers. Of this number approximately 75 per cent. are teaching in primary schools. Comparatively few of these have had any adequate training in the theory or practice of teaching.—Report of the Christian Literature Council on *The Present State and Future Task of Christian Literature in China*, p. 17.

## 9. Why are there more women than men in the missionary body and vice versa among employed Chinese workers?

Among Protestant church members in China there are six men to every four women. This means that in many families where

there are baptised Christian men, the mothers and daughters have not yet been reached. Were we in each church to endeavor to stress the winning of women for several years until at least there should be equal numbers of men and women, the Christian Church in China would alone thereby register an increase numerically of 100,000 souls. May not one cause of the inadequate supply of Christian leaders in our schools or of sufficiently able and sufficiently consecrated leaders in our pulpits today be due to our failure in winning more of the mothers and therefore of our homes for Christ.—Address by Milton Stauffer before the National Christian Conference, Shanghai, May, 1922, p. 221.

The Survey shows that the total employed workers who constitute the evangelistic force in China number 11,187, and that only twenty per cent. of these, or 2,237, are women. This number seems tragically small at best, but we are further told that only one-half of these employed women workers give full time! This means that for all China there is an average of only fourteen employed women workers per million inhabitants, and to make matters worse for the interior, we find that sixty per cent. of all the women workers are concentrated in the seven coast provinces.—*China Mission Year Book*, 1923, pp. 147, 148.

10. What features of the work of an evangelist would lead you to prefer this missionary service to that of an educational or medical missionary?
11. As Chinese pastors and evangelists increase in number and ability, would you favor the gradual withdrawal of all missionaries now giving full time to evangelistic work? Why or why not?

The present writer, in conjunction with an old friend of the Scandinavian Alliance Mission in Shensi, saw something of the infinite variety with which the Christian evangelist can adorn his work.

The two had to reach a town some twenty miles away from the provincial capital. Each carried his bed-quilts, while parcels of Scripture portions, together with a few simple toilet articles, went into a little canvas sack. At the gate of the city they found country carts, used during the busy season for field purposes—



carts which still offered for sensitive eyes and nostrils undeniable evidences of their recent usage—and which were now plying for hire. The intending travellers clambered up the wheel and over the side of one of the carts, rolled their bed-quilts into insecure seats, and proceeded to wait until the cart was filled by humble country people. At last they set out on their leisurely journey. After a mile or two, the Swedish missionary pulled out from some mysterious receptacle of his Chinese gown—it is hardly necessary to say that both travellers wore Chinese dress—a copy of the Gospel according to St. John. This he began to read in the usual high-pitched sing-song falsetto in which any Chinese gentleman would read his beloved classics. No notice was taken of the reading by the passengers, who were used to hearing the village teacher or the retired country gentleman amusing himself in his leisure hours by thus refreshing his literary memory. The reader went steadily through the first two chapters of St. John. But when he had read in the opening verse of the third chapter that “There was a man of the Pharisees, named Nicodemus, a ruler of the Jews,” he dropped the sing-song falsetto of the reader for a moment, and with his ordinary conversational voice informed the open heavens and any open ear which might be near, that Nicodemus was a very nice old gentleman, thoroughly respectable, and a good scholar too. Without waiting to know how such a comment might affect the other travellers in the tightly packed cart, he proceeded in the reader’s sing-song with verses two and three, after which came another conversational comment. So it went on until the sixteenth verse of the third chapter was reached. By this time the whole cart-load of passengers were good-naturedly attending, and for the next half-hour the reader, who had in some mysterious way changed himself into a preacher, had an interested audience who listened to a homely, delightful, vivid and penetrating discourse upon Christian redemption.—J. C. Keyte, *In China Now*, pp. 62, 63.

One interesting recent feature of open-air work in certain provinces, particularly in Chihli and Shantung, has resulted from the return of the men employed in France by the Chinese Labour Corps. Frequently from the edge of the crowd gathered round the evangelist disconcerting comments will be made apropos of illustrations drawn from foreign life. Before the war it was a common fault of some Chinese preachers to confuse the bene-

fits of Christianity with Western materialistic progress. The argument roughly was that, if a country became Christian, railways, steamers, aeroplanes, and other facilities of transport would abound, social evils would cease, idolatry would disappear. Today, if one speaks about idolatry, one is likely to be taken up sharply by some returned coolie, who informs the crowd that he saw more idols in the temples in France than he ever saw in China, which is his genial way of referring to the plentiful statuary which he has seen in the churches of Rouen or other cities. As for social evils, he goes into details of what he experienced at Dunkirk, Calais and other places with appalling frankness, while his appreciation of the material progress of the West is coloured by vivid recollections of bombs dropped around his camp in France, the unpleasantness of a sea passage, and so on.—*Ibid*, pp. 64, 65.

Although the missionaries have gained few converts from the superior social classes, they have attracted a superior element from the middle and lower classes. The majority of a native Christian congregation resemble the general population, but a study of their physiognomy shows a greater frequency of noble or intellectual faces. Among a score of farmers in a little congregation gathered to dedicate a country chapel in Fokien, I noticed four fine faces and one peasant who might have sat to Leonardo da Vinci for his St. John. In view of the human quality of these Christians, I did not marvel on learning that the chapel, costing two hundred and fifty dollars, had been built by twelve families out of their own resources, and that every stick of timber in it had been carried on their shoulders from the sea-coast, a league away.—E. A. Ross, *The Changing Chinese*, pp. 239, 240.

Occasionally one hears the remark that evangelism is no longer primary in the objective of missionaries and that the varied means of evangelization are in danger of becoming more important than the end itself, namely evangelism. The Christian Church in China no less than the missionaries have shown due apprehension to this danger. Over fifty per cent. of the missionaries in China still devote the major part of their time to direct evangelistic work. Moreover, those in hospitals and schools, while exerting every effort to raise the standard of their work to the highest possible mark recognize only one supreme and

dominating motive, which is, that through their ministry and oral message the Chinese may come to know Him and be found in Him. The work of agricultural missionaries, for example, has had a profound influence in arresting the attention of people in rural districts, through a knowledge of the advantages of deep soil plowing and wide seed selection, to a knowledge of the "Jesus doctrine."

The wide-spread interest and courageous stand of the Christian church in the matter of industrial reform has won a high degree of respect from non-Christians generally for the little company of Jesus' followers.

Some of the most effective and most spiritual work is being done by educational missionaries who have never preached a sermon or taken a theological course but who in personal interviews and by the strength and beauty of their own Christian characters are introducing men to Jesus and personifying Him in their lives. "There goes 'all the same Jesus,'" said a non-Christian Chinese to a certain educational missionary recently. China cannot have too many missionaries of this quality, the strange thing is that this type of Christian never seems like a foreigner to the Chinese.

Of the students of collegiate grade now enrolled in Christian educational institutions, approximately sixty-seven per cent. are professing Christians. Three years ago the percentage of net increase of student church members from one hundred thirty-three Y.M.C.A. schools widely distributed over China was more than double the percentage of net increase reported throughout the churches. It can hardly be said therefore that the schools are not equally successful as evangelizing agencies with the church.—Milton Stauffer, "China and the Chinese Church," in *The Missionary Review of the World*, October, 1924.

The rapid growth of government education, together with the rapid increase in the Christian community have greatly influenced both the aim and character of schools under Christian auspices.

12. Are you in agreement with the changes in emphases now proposed? Why?

**13. Why establish Christian high schools and colleges? What advantages if any are secured by Western churches cooperating in the support of "union" institutions?**

The first Protestant Christian school in China was opened in Macao in 1839. In the eighty years that have since passed this one has grown to 7,046 schools and colleges, giving Christian education to 212,819 students.

Creditable as this number appears, it is less than five per cent. of the number of students in modern government schools, and not more than two per cent. of all who are studying in schools of any kind, public or private. The contribution that the Christian movement is making to the education of China is growing proportionately smaller year by year. It is only by maintaining a high grade of quality that it can hope to retain its present influence.

This fact of the rapid growth of government education, together with the increase in the Christian community, points to the evident place that the Christian school has to fill, namely, the education in a Christian atmosphere of the children of the Christian community. This does not, however, mean that children from non-Christian homes are not to be welcomed in Christian schools, but that the first care must be for the Christian children.

In view of this concentration of effort on the children of the Christian community it is startling to find that at present from one-third to one-half of these children are not attending school at all. This is due rather to economic causes than to a disbelief in education.

The Christian Church and constituency are becoming educated much more rapidly than the country at large. While China has about 1 out of 75 in school, the Christian constituency has about 1 out of 3 now in school.—*The Chinese Church as Revealed in the National Christian Conference*, Shanghai, 1922, pp. 112-113.

Over two hundred thousand children attend Christian primary schools in China to-day, approximately sixteen thousand are receiving education in more than two hundred and fifty Christian middle or high schools. Unfortunately not all missions place equal emphasis on the education of their Christian constituency, with the result that many existing Christian schools are of inferior quality. Large areas with considerable scattering of com-

municants are without adequate or even any Christian educational facility while other areas with too many educational institutions might be better off if some were closed and those remaining were conducted as union undertakings. The proportion of girls to boys in mission schools is approximately three to seven. This is considerably better than in government institutions.

Until a few years ago Christian colleges had the field of higher education largely to themselves. Today government and private colleges and universities are being established in all parts of the country. The enrollment of students in these institutions is ten times greater than in the sixteen Christian colleges and universities. Were one to hear that approximately twenty-five hundred young Chinese, of whom only eight per cent. are girls, are doing full college work in these institutions, the figure would not be very impressive, and he might fail utterly to comprehend the tremendous contribution which these institutions are making to the whole life of China and particularly to the future indigenous Christian movement. In 1920 in all the Protestant Christian forces combined only ninety-six men of college grade were preparing for the ministry or an average of thirty-two available each year. There are at present thirteen institutions attempting to provide theological instruction, distinct from Bible schools of which there were two years ago, fifty-two Bible schools for women and forty-eight Bible schools for men.—Milton Stauffer, "China and the Chinese Church," *Missionary Review of the World*, Oct., 1924.

During recent years medical missionaries have been active in all forms of public health and sanitation campaigns. By lectures, exhibits, posters, and newspaper articles they have sought to improve the health of Chinese and warn them against disease, its causes and its symptoms.

#### 14. What would you regard as a reasonable objective for medical missionary work? When will the time come for foreign doctors to withdraw?

Three types of hospital are to be found on the Mission-field today.

1. There are what may be called the medical "outstations," scattered along the front line of missionary conquest. These

"hospitals" have, as a rule, very limited accommodation for in-patients, since the work is carried on in temporary buildings usually adapted from native dwellings. These centres, ill-adapted as they are for medical work, are by no means to be despised, for it is here that the medical missionary "digs in" where opportunity offers in the only quarters which are available in face of local opposition and misunderstanding. In the history of Medical Missions they have opened doors fast-closed to any other appeal, and on many fields they are still greatly needed. . . .

2. The second type may be called the "up-country hospital." In most cases it is built, metaphorically at least, on the foundations of the out-station. It consolidates the position. Its buildings have been carefully but economically planned, and it usually has accommodation for fifty or sixty beds, with often a maternity block in addition, and a large out-patient department. As an integral part of such a hospital one usually finds a training school for nurses.

3. Then there are the "base-hospitals," found in the large cities, where an attempt is made to supply the needs of the great centres of population. Such hospitals are not built in a day. One of them with which the writer was associated in China was founded eighty-five years ago, and now has 235 beds. On its medical staff are seven foreign doctors, two foreign nurses, and one business manager. In addition there are twelve Chinese graduate assistants, two pharmacists, four Chinese graduate nurses, and twenty-four nurses in training.—Stephen Paget, *Medical Practice in Africa and the East*, pp. 58, 59.

At the present time the total number of fully qualified Western-trained physicians practising amongst the Chinese probably does not exceed 1,500—men and women. Now let us suppose that each physician can, on an average, give adequate medical attendance to 2,000 people. This is probably an exaggerated estimate, for in Great Britain, with one physician to every 1,100 of the population, and with all those additional safeguards to health which preventive medicine, sanitation, and welfare movements have built up, the profession is far from being overmanned. But let us suppose that by energetic efforts our 1,500 fully-qualified physicians in China can do full justice to the physical needs of 2,000 people each—what, after all, does it amount to? It merely means that adequate medical care is provided for 3,000,000 people out of a population of approximately 360,000,000. In

other words, there is no chance of the quackery of the unqualified being replaced by the competent medical treatment of fully-trained physicians until the number of qualified doctors in China is one hundred and twenty times as many as it is today—Harold Balme, *China and Modern Medicine*, pp. 181, 182.

“It doesn’t matter very much what sort of hospital building you have or how modern and complete its equipment, provided it gives you an opportunity of preaching the gospel to your patients.”

### 15. Why do you or do you not agree with this statement?

All are agreed that the great end of medical missions, as of all missions, is the exalting and commending of Christ as the Saviour of men. But all are not agreed on the lines on which a mission hospital is to be wrought so as to accomplish this. In the main there are two prevailing ideas.

One idea is that it does not matter very much in what kind of building your medical and surgical work is performed, provided it gives you an opportunity of preaching the gospel to your patients; and further, that seeing that the spiritual results are the chief thing, there is no special call to lay yourself out for and to be ready to deal with difficult cases. Such cases will take up a lot of time, and will give the medical missionary a good deal of anxiety and trouble; therefore, it would be well to cultivate only those cases that can be easily and quickly managed. Those who hold this view—and there are not a few on mission boards and among the Christian public who do hold it—are perfectly satisfied that in this way the greater gain is to be reached.

The other idea, that which prevails, though not universally, among medical missionaries themselves and their colleagues, is that a mission hospital ought to be laid out on the very best lines for securing the healing of the sick; that the medical missionary should be ready, to the very utmost possible, to meet and deal with the most difficult cases, and that along these lines we may expect the largest ultimate spiritual results.—James L. Maxwell. Quoted by Harold Balme in *China and Modern Medicine*.

RESULTS OF A STUDY MADE IN 1920 OF ALMOST 200  
MISSION HOSPITALS

Sixty-five per cent have no isolation block or courtyard.

Thirty-seven per cent have no protection whatever against flies or mosquitoes; 67 per cent have no screening for their kitchens; and 71 per cent have no screening for the latrines.

Thirty-seven per cent possess no bedding, or only sufficient for a very few patients. Fifty-eight per cent are unable to clothe the patients in clean hospital garments.

Only 8 per cent have a pure water supply, and only 6 per cent have running water laid on throughout the hospital.

Fifty per cent seldom or never bathe their patients.

Forty-three per cent have no laundries, or insufficient accommodation for dealing with the hospital linen, etc.

Fifty per cent have no controlled diets for the patients.

Thirty-four per cent do not possess a pressure sterilizer for surgical dressings. Seventy-three per cent have no means of sterilizing bedding or mattresses.

Thirty-one per cent do not possess a laboratory of any kind.

Eighty-two per cent do not possess a bacteriological incubator.

Eighty-seven per cent do not possess an X-ray plant.

Seventy-two per cent state that they are unable to base their medical and surgical work upon pathological investigation.—*The Christian Occupation of China*, p. 433.

There is no sadder sight in China today than the collection of suffering humanity which gathers at every hospital clinic, and which always includes a number of patients who might easily have been cured had they been able to secure proper attention in time, but upon whom those terrible words "Too late" have now to be pronounced.

So it passes on—this ceaseless procession of sufferers—until at last the physician feels perfectly desperate to do something which will stop this awful wastage of life and usefulness, and bring health and comfort in place of needless pain and disease.—Harold Balme, *China and Modern Medicine*, p. 29.

Readers of missionary publications are sometimes so impressed with the progress that has been made at particular stations that they are apt to lose sight of the enormous mass of untouched population which forms the hinterland of each and all such



centres. It is from this teeming hinterland that these patients come, and it is just this fact which invests the out-patient dispensary of every mission hospital with all the importance of a great Extension Department. It is here that first impressions are going to be formed—impressions which in many instances will never have the opportunity of being corrected or amplified by subsequent residence in the hospital wards, or by closer contact with those who profess to represent and serve the Greatest of all Physicians. It is here also that the patient will make up his mind, not merely about the Western doctor and his methods of investigations and treatment, but also about the new truths which, as he learns, the hospital is intended to promulgate.—*Ibid*, p. 69.

There are a hundred more reasons for the institutional type of church in China than here in America.

## 16. How will institutional churches make self-support easier and Christianity seem less foreign?

The Chinese Christians apparently want the church to be more than a place for prayers, psalms and songs. "The church ought to be," and here we quote from the Report of Commission II to the National Christian Conference in 1922, "the busiest place in the whole village. It should minister, through its whole membership, to the spiritual, moral and physical needs of every section of its own community whether Christian or non-Christian. . . . Such a church will have little leisure time. There will be a regular program of events for Sunday and week day alike. The essential parts of the Sunday program will comprise opportunities for worship and for religious instruction, both for adults and for children; and on week days there will be evangelistic meetings, classes for the illiterate, lectures on health and sanitation, on moral welfare, etc., for the educated; there might be a small dispensary where the more ordinary complaints could receive attention, etc." . . .

This type of church has become exceedingly popular in many of the larger Chinese cities. One Chinese, after attending such a church, confessed that no longer did the Christian religion seem foreign to him.—Milton Stauffer, "China and the Chinese Church," *The Missionary Review of the World*, October, 1924.

17. An expert government agriculturist and an agricultural missionary work in the same province. How would you expect them to differ in motives behind their educational work, in human interest, in constituency to which they would appeal and in the permanent contributions each would make to the economic, moral, and spiritual life of the province?

According to those well qualified to make the estimate, about eighty per cent. of all the people of China—which means, let us say, upwards of 300,000,000 people—get their living from labor connected quite directly with the cultivation of the soil. There is a very wide distribution of the ownership of land. There are said to be in China about fifty million distinct land holdings,—ownerships in fee. This fact is considered by many as insurance against Bolshevism, the advocates of which are said to be distributing large quantities of Bolshevistic literature in China. In Southern China, a plot of ground approximately the size of an ordinary city residence lot here, is often a “farm,” and its products alone not infrequently keep a family alive. In Northern China, the units are often much larger.—Frederick W. Stevens, *A Frank Discussion of China's Present Problems*, p. 7. (Privately printed pamphlet.)

A large portion of China's population must remain agricultural if the prime needs of the people are to be met. The demands upon the country for improved methods in agriculture, irrigation, forestation, coping with plant and animal diseases, transportation and rural credits are indeed pressing, and with their solution the whole economic structure of Chinese society will be raised to a higher plane. There is the danger that the people of China will lose sight of the relative importance of agriculture and that the migrations of rural people to the cities because of the inducements offered by the factories and modern industrial organizations will be hard to withstand. There is already a decided movement in this direction. One of the greatest problems confronting the Chinese educator and administrator of today is how to make conditions among the farming classes such as to insure to the nation in the future an intelligent rural population, capable of applying modern civilized methods to the opportuni-

ties which their environment will present. The development of China's other resources can well wait upon a more perfect system of agricultural economy, strengthened by better transportation and insuring a strong basis for ultimate industrial growth.—*China: An Economic Survey*, 1923, pp. 3, 4. (An occasional pamphlet.)

In February, 1924, sixty missionaries representing agricultural missions in all parts of China met in conference. Reports were given of the work now being done in agricultural education. A text book is in process of preparation to teach children in primary schools the principles of gardening and farming, in order to enable country boys to receive an education that will interest them in farming and make them satisfied to spend their lives on the farm. The work of the extension department of the agricultural colleges, particularly in the elimination of silk worm disease and the remarkable improvement in the grade of cotton raised, is performing a remarkable service in raising the economic conditions of farmers. The country church is being made the centre of this welfare work and the farmers are beginning to look to the church as their best friend. The latest movement is to enlist the co-operation of doctors in mission hospitals in making surveys of health conditions in rural districts in preparation for campaigns for better sanitation and health conditions. Remarkable results have been achieved through the use of exhibits in farming villages and of simple dramatic performances. These carry to the illiterate farmers in all parts of the country the message of modern improved agriculture and home conditions.—*North China Herald*, April 12, 1924.

18. If you were a missionary would you favor complete financial independence from the beginning (except foreign missionary salaries) or would you subsidize the work and workers in the hope that speedier evangelization would result?

As regards the per capita contribution to church work, progress has been made, but the actual cost of Christian work has grown faster than the financial strength of the church. It should not be forgotten also that the economic standards of Christian workers, both as to their support and their methods of work, tend to rise faster than the economic ability and standards of the generality of their Chinese supporters.

There is great variety in plans to stimulate financial independence; and no one plan seems to be predominant.

The Chinese Church understands much better than formerly its present dependence upon subsidies. There is also a deepening of self-consciousness in this regard and a feeling of responsibility for the finances as well as the policies of the church.—*The Chinese Church as Revealed in The National Christian Conference, Shanghai, 1922*, p. 141.

SELF-SUPPORT IN MEDICAL WORK.—It is refreshing to discover that increased financial support is being given to modern medicine. Over 50 per cent of the cost of upkeep of mission hospitals in China today is met with local funds, and 27 per cent of the hospitals meet all their expenses locally, save for the salaries of the foreign staff.—*China Mission Year Book, 1923*, pp. 191-199.

In most of the larger and older mission fields one may find a number of churches which have attained full financial independence. They support their own minister, pay for all running expenses, conduct elementary schools and not infrequently contribute to home missionary enterprises in their immediate locality. In some younger evangelistic fields, notably where work among aborigines is now so successfully carried on, self-support has been a characteristic feature of the work from the beginning. In these fields many churches are springing up without any financial aid from outside. Except for the salaries of its foreign secretaries and the initial expenditure in buildings, the work of the Y.M.C.A. is wholly dependent upon local finances. Chinese repeatedly contribute towards hospitals, orphanages and other benevolent or community enterprises of the church. This public recognition of the value and esteem in which Christian work is held is no small possession of the church. The combined funds contributed to home missionary efforts by Chinese Christians have been steadily growing during recent years until one would not be surprised were fifty thousand dollars to be the sum reported for 1925. A missionary of a large society recently stated that over sixty per cent. of the total expenses for evangelistic work in his mission was given by Chinese Christians. No one definitely knows how much is expended annually in missionary work in China but conservative estimates put the minimum at twelve millions. In contrast to this the financial ability of the Chinese Church is small indeed.—Milton Stauffer, Unpublished Manuscript.

# 19. What is your attitude, as Protestant Christians, toward the missionary activities of the Roman Catholic Church in China?

Today the Roman Catholic Church has its foreign representatives and its Chinese Christian witnesses in every province and administrative district of China. Fifty-seven episcopal areas are reported, many of which are named after defunct bishoprics in North Africa and Asia Minor. Its foreign force of almost 3,000 priests, representing ten nationalities, is scattered among 700 and more residential centers. Numerically Roman Catholic Christians number 2,200,000. The ordained Chinese clergy is double that of Protestant churches. There are more Roman Catholic Christians in the single province of Chihli today than there are Protestant communicants in the entire country. Almost everywhere you go, it is the "church" in Roman Catholic missions which overshadows and towers above all else—schools or hospitals included. Other doors may be shut, but the doors of the church are always open. Since the great war Roman Catholic missions in China have received large reinforcements from Europe. American Roman Catholics have recently entered China for the first time, and already the influence of this aggressive and wealthy branch of the Church is being felt. It is significant that although there are 13 Roman Catholic presses scattered over China and although evangelistic work has now been carried on without interruption for over 300 years, the Chinese Roman Catholic Church is still without the complete Bible in the vernacular, many of the presses printing only the four Gospels and the Acts.—From Address by Milton Stauffer before the National Christian Conference, Shanghai, 1922.

## For Further Reading

- In China Now.* J. C. KEYTE. George H. Doran Co., New York. 1923. \$1.50.
- China Mission Year Book.* Committee of Reference and Counsel, 25 Madison Avenue, New York. 1923. \$2.25.
- The Chinese Church.* Committee of Reference and Counsel, 25 Madison Avenue, New York. \$3.00.

## CHAPTER V

### THE MISSIONARY AND INDIGENOUS CHRISTIANITY

“The contact of missionaries with China has not been in all respects a happy one. Although China is essentially tolerant in matters of religion, she has not always shown herself tolerant toward missionaries from the West.”

1. To what extent do the causes which have sometimes aroused the intolerance of the Chinese toward missionaries, apply also to diplomats and business men?
2. What are some of the more common criticisms of missionaries? How many of them do you share?

(1) The first missionaries came from Western countries which were seeking to press their unwelcome trade upon China. These missionaries were suspected partly because they were unknown and partly because it was assumed that they were agents of trade in another form. They suffered, that is, from the general prejudice against foreigners.

(2) Roman Catholic missionaries obtained powers similar to those of Chinese officials. These they exercised in a way that was not infrequently very partial to their own converts. Other Chinese joined the Protestant bodies in the hope (not always without foundation) of obtaining support in their legal affairs from Protestant missionaries. Thus missionaries became mixed up in law-suits and many Chinese came to think of them as interfering unjustifiably in purely Chinese affairs.

(3) Some of the innovations of missionaries in themselves aroused suspicion. Hospitals were supposed to poison patients, orphanages to rob children of their eyes in order to prepare medicines, and so forth. Thus a good deal of suspicion was aroused in the minds of the ignorant, and missionaries, not always careful to observe Chinese etiquette or to study the point of

view of those among whom they worked, were the objects of dislike and even of attack.

(4) In several cases the murder of missionaries was made the occasion of exactions, and in one or two cases of terribly severe exactions, from China. This, though not the fault of the missionaries, gave color to the identification of the missionary movement with the political ambitions of foreigners.

(5) Missionaries have introduced, along with the simple Christian message, other things which are open to objection. The whole method of work, the buildings erected and the organization formed seemed foreign and gave color to the idea that missionaries were in China to denationalize her.—H. T. Hodgkin, *China in the Family of Nations*, pp. 155-156.

It is a commonplace of gossip in Far Eastern club bars and even in higher circles that the missionary gets a good living out of his calling, a better living than he could get at home. This kind of talk I believe to be part ignorance and part superficiality. Missionaries live in pleasant, cheerful compounds surrounded by trees and lawns, it is true, and they generally have large and fairly comfortable houses. These advantages, exaggerated as they are, are counterbalanced by numerous deprivations—isolation, lack of all forms of community life, hardships of pioneer conditions.

Sometimes the missionary may be comfortable, and he may have security of income; but for what comfort he has, he pays exorbitantly, and for the security he forfeits every chance of financial success, of ever being able to meet more than his barest necessities. I have seen missionaries living in the interior in houses built half by their own labor, using furniture manufactured by themselves and wearing clothes made by the wife and mother as in the earliest days in America. I have also seen missionaries on tour of their districts, living in primitive native inns, eating native food, spending endless days in racking native carts, enduring the risk of numberless diseases, deprived of everything that is a white man's elemental need and denied fidelity to habits ingrained from birth.

The ordinary foreigner in China or Japan lives in his foreign settlement insulated against irritating contacts with an alien people and the customs of an alien civilization. The environment of the land of his birth is reproduced for him as far as is physically possible. The missionary, on the other hand, shares the life of the Chinese wherever he is. When there is plague or famine

or flood, when death is striking down thousands, the foreigner in the settlement knows of it from the correspondents in his English-language newspapers and remains in his foreignized port, spared even unpleasant sights. But the missionary stays at his post, with death sweeping around him and horror before his eyes in all his waking moments. He feeds the starving with what little he has or treats the stricken with such remedies as are available, and then watches the rest die. Missionaries have told me of going out of their compounds in the morning and finding at the gates the dead bodies of those who had dragged themselves there in the night in the hope of foreign succor. I have myself had to face the inhabitants of a village on their knees around my cart, begging food and beseeching me to buy their children or at least take them away with me. Three weeks of that have sent me back to Peking mentally and physically shattered. And I am satisfied, for myself, that of the missionaries left to confront such experiences through a whole winter, almost helplessly, there was required nothing less than heroism. Right or wrong, the missionary gives himself for a cause and in return asks nothing for himself. He is unique. In his uniqueness there is a certain splendor.—Nathaniel Peffer, "The Uniqueness of Missionaries" in *Asia*, May 1924.

"As far as I can discern," said a graduate of St. John's University in Shanghai to me, "your 'Christian society' has hardly more claim to descent from Christ than our superstitious Taoism has to connection with the virtuous Lao-tse whom it claims as its sage. I judge that in both cases an existing school of thought and action, an existing culture, attached itself, without any anxiety for consistency, to the most venerable name it knew. Your culture has been propagandizing us in the name of Christ. I see nothing in the Sermon on the Mount which implies nationalism, patriotism, an army and navy, quantity-production, stock markets, Ford cars, and all the other things which have been coming over here as concomitants of Christianization."

Christian missionaries tend to be too "occidentalists," if there is such a word. Their religion is so imbued with national culture that it carries a strong flavor which is distasteful to the Orient. As native eyes see it, the whole hope of Christianity in the Orient is in the groups which stand out against foreign culturization, maintaining that the age-enriched ground of their own culture is ample to nourish the mustard seed of Christianity, with



no need of importing soil from abroad.—Upton Close, "Some Asian Views of White Culture," in *The Atlantic Monthly*, March, 1924.

THE MISSIONARY.—It is always relaxing to listen to the opinions of the new-comer to China, whose assumptions of facts are so rarely even an approximation of correctness. For instance, the writer of a gratuitous attack on the foreign missionary in China in our correspondence column cannot have any conception of the excellent work done by missionaries in this country and of the high regard in which they are held by the Chinese. The accident of an occasional missionary captured by bandits or pirates in this unfortunate period of China's history can but be another comment of their worthiness. For, instead of living lives of ease and comfort, as the correspondent would suggest, they labor in the interior where life can be neither salubrious nor sweet and where the foreigner is always in danger of being misunderstood by those desiring to make trouble. Chinese scholars of anti-Christian tendencies have paid rare tribute within recent years to the foreign missionary, whose work has kept education in China alive in a period when the Government has been unable to pay teachers in Chinese schools their salaries for months. Practically all the work done in connection with health education, with the possible exception of that organized in Harbin by Dr. Wu Lien-teh, is under the guidance of foreign missionaries. To suggest that the Chinese are unappreciative of these services is to misunderstand the situation in China. Perhaps the writer of the attack on the missionaries might allow himself a little time to investigate the situation and to study conditions in China before he offers so stirring an appeal to the Chinese bandit to murder foreigners working beneficially to the masses of China.—Editorial, *The North China Herald*, June 14, 1924.

3. What have you to say regarding the following criticism from a Chinese Christian of missionary addresses and literature in the past?
4. To what extent may the state of mind of American Christians and the pressure for funds have influenced the presentation of missions?

5. In making our appeal henceforth for missions on the ground of intelligent and appreciative cooperation with Christians of other lands and races can we reasonably hope for more or less enthusiastic and generous support? Why?
6. What is there in changing conditions abroad that renders this basis of appeal desirable?

Until very recently Christian evangelization in China has not touched the better and the more intelligent classes of people. For fully a century after the landing of Robert Morrison in Canton, 1808, Protestant missionary effort, with but few exceptions, was generally confined to those of the poorer strata of the Chinese society whose anti-foreign scruples (which in the earlier days were almost universal in China) did not prevent them from associating with foreigners, and whose spiritual conversion was not too remote from the influence of their material needs. If the missionary because of his daily association is exposed to the poorer impressions of the country, one naturally expects him to supplement his knowledge of China through reading and study during spare times. Unfortunately the missionary has no spare time. Most of the missionaries stop with the mastery of the vernacular without acquiring the ability to use the written language. Once they plunge into the strenuous work of the mission the storehouse of the intellectual, moral and esthetic heritage of the Chinese civilization remains forever closed to them. Many of their views lack perspective because of their ignorance of the historical background of the nation. Their experience is local because few of them have the opportunity of wide travel in a country with little means of communication. Their interpretation is subject to many limitations because the range of their observation is narrow and their time for judgment and deliberation is short.

Again, it must not be forgotten that the underlying principle of missionary publicity is like, not that of the scientific societies, the careful and conscientious exposition of facts in their proper relation and proportion, but that of the charity organization, the warm appeal for sympathy in vivid description of needs. If the missionaries do not most frequently associate with the most representative classes of the Chinese, it is evident that their

impression of the nation and the people is not entirely that of admiration and respect. If their purpose is to paint that portion of the Chinese life which needs the most reform and uplift, it follows naturally that the brighter side of the Chinese life will not be the chief burden of their messages.

The missionaries, because of their education and their intimate association with the Chinese people are really the proper interpreters of China to America. They should do this, not only for the purpose of raising money for the support of mission works, but also for the purpose of creating and deepening mutual understanding and friendship between the two nations. And in doing so, they should adopt the Golden Rule as a principle of method. They should interpret the Chinese life to America in the same spirit they would wish American life to be interpreted to China by some Chinese. If some Chinese should take the undesirable elements of East Side New York, the lower world in Chicago, the mob movements and the industrial unrest and weave these elements into a composite picture, that picture can hardly represent America. Similarly, a picture, composed of the elements in such relics as the opium pipe, the bound foot, the queue and the dragon flag can hardly represent China.

It is indeed gratifying to notice that a new movement for a new policy in missionary publicity seems to have been recently started. This can be accounted for, on the one hand, by the fact that the better classes in China are beginning to come into the Christian Church in large numbers,<sup>9</sup> and therefore, the missionaries have more opportunity to observe the brighter side of life in China; and, on the other hand, by the fact that many intelligent Chinese have come to this country and have urged in various ways the change of the older methods of missionary publicity of things Chinese. . . .

From now on, through larger contact and better outlook, missionary statesmanship added to missionary piety will contribute more abundantly to the adequate understanding between America and China.—William Hung, *Get Acquainted*, pp. 13-17.

7. What type of missionary service do you regard as most important just now, in the light of present developments within and without the Church?

8. How do you explain the fact that technically trained non-evangelistic missionaries constitute a steadily increasing proportion of the missionary force abroad?
9. In what ways, for example, does an agricultural missionary or a playground supervisor contribute to the "evangelization of the world in this generation"? A Christian business man or diplomat here in America? In China?

WHAT MISSIONARIES HAVE DONE FOR CHINA.—In the first place, China owes a great deal to the foreign missionaries for the introduction of *modern education*. Not only through their translation of books of modern science, but also through their personal efforts in teaching modern science and arts and in establishing modern schools and colleges, missionaries, particularly those from this country, have awakened an interest on the part of the Chinese masses in the importance and value of modern education. The present widespread educational movement in China is traceable in its origin to a very large extent to the humble efforts begun half a century ago by pioneer missionaries of the Christian Church in China. The efficiency of missionary institutions in training men of discipline and character is a fact generally admitted. Indeed, many of the missionary schools and colleges are recognized as among the best of our educational institutions.

In the second place, *the missionary, as a doctor*, has rendered no less service to China than as an educator. The missionary hospitals and dispensaries, numbering, I am informed, nearly four hundred, are not only places of comfort to the sick and suffering, but also serve as centers from which the light of modern medical science radiates to the length and breadth of China.

Then the missionary *as a moral and religious teacher* and as a social reformer has been a distinct force in China. Perhaps no one can tell how many miserable lives have been made happy and how many living in darkness have been brought to see the light by missionary teaching. Many of the epoch-making reforms, such as the suppression of opium and the abolition of

foot-binding, have been brought about with no little support from the workers of the Christian Church in China.

I hold missionary work in high regard, as do many of my fellow-countrymen. The Christian Church has not only rendered valuable service in propagating Christian doctrines, but has by her various activities contributed to the modernization of China, and under the new regime of republicanism Christianity is bound to make even more rapid progress and accomplish much more in China than she has in the past.—Dr. V. K. Wellington Koo, Chinese Minister to the United States, in *Missionary Review of the World*, October, 1916, p. 763.

The missionary thinks of himself as a bearer of the Gospel, not as an apostle of Western moral civilization at its present stage. He does not perceive on his nose the twentieth century spectacles through which he reads the Gospel, and so determines what is "scriptural." "On what ground," I asked a woman evangelist, "do you forbid foot-binding as 'unchristian'?" "On the ground that it does violence to the body God gave us." I thought of the choir invisible of fasters, flagellants, and self-mutilators acting in supposed obedience to the command, "If thy hand offend thee, cut it off," and wondered what they would say to such a reason.

The missionary is the introducer of current Western standards. He instructs his schoolboys respecting bathing, spitting, the use of the handkerchief, neatness of garb, the care of one's room, modesty in personal habits. He teaches the people to clean house and yard, to whitewash the walls of the home, to scour the floors of the schoolroom or church. He enforces the duty of being humane to dumb animals, of rearing defective children, of educating daughters, and consulting the wife.

Unwittingly he reads into the Scriptures everything that has commended itself to the conscience of Christendom, and becomes, in spite of himself, the voice of his country and his time. The girls' schools in the American missions reflect American ideas as to women's proper place. The industrial schools inoculate with American belief in the dignity of manual labor a people so disdainful of toil that everyone exempt from it advertises the fact by wearing his finger-nails long. The notions of government taught in the mission colleges would have horrified those who Christianized the Irish and the Saxons. The place these same colleges give to natural science and scientific methods be-

trays the modern spirit, and would have scandalized St. Boniface or St. Francis Xavier.—E. A. Ross, *The Changing Chinese*, pp. 246-249.

Broadly speaking, the missionary movement is inspired by the thought that the best thing the West has to offer to China is the religion of Jesus Christ, that as this possesses the hearts and lives of Chinese they will be better able to meet their own problems, personal or social, and that in the spirit of Christ unity between East and West can actually be achieved. Pushed as a mere Western propaganda, the missionary movement would be doomed to fail before the rising national spirit. If it meant domination by foreign missionaries or by foreign methods and ideas it would deserve to fail. But what is happening is that Chinese are coming to take the leading places in the Christian movement in China and that the foreigner is, in most cases, gladly stepping aside that this process may continue. No doubt there are cases where the rate at which the change can be made is differently estimated by the two sides, but it does not always happen that the Chinese stand for the more rapid pace. At the great National Christian Conference in May, 1922, the suggestion came from the foreigners that a council should be formed consisting entirely of Chinese who might ask missionaries to act as advisory members. It was the clear sentiment of the responsible Chinese leaders that this would be too rapid an advance which led to the formation of a council in which foreigners are full members although in a minority.—H. T. Hodgkin, *China in the Family of Nations*, pp. 157-158.

10. In view of the following quotations, in what ways do you think that the missionary renders his best service?
11. What is there in Western Christianity and Western civilization which militates against the Christian witness of the Western missionary?

On Thursday the men who manage the finances of the church were in for a committee meeting, getting acquainted. . . . I told them that there was a wall between the newly arrived foreigner and the Chinese that had no gate in it, that had to be torn down

brick by brick. I proposed that they help me get rid of that wall; I to work at tearing down bricks by learning how to talk to them and being willing to learn from them; they by not being too polite to tell me my mistakes and helping me to learn Chinese ways of doing things. You can understand that I feel in a rather difficult position—made pastor of a Chinese church, not by their will, but by the will of foreigners. They call me “pastor” and I must work to put real meaning into that term. I try to put myself in their place and imagine how it would feel in America to have a Chinese as my pastor, teaching me religion with a tongue that halted continually over the English words.—Gordon Poteat, *Home Letters from China*, pp. 105, 106.

We have staked out four holes on a big parade ground to the south of the city and some of us have been playing a mild form of golf out there. Inside the city we have built tennis courts. There are some good tennis players in the community.

The past week has been a mixture of all sorts of things. Last Saturday I refereed a football game at the Government Preparatory School. Sunday morning I preached on Jesus' standard of values from the parable of the rich fool. In speaking from Sunday to Sunday, I feel so often that the burden of our task is not simply to get the people to decide on what is right or wrong, but *de novo* to create the standards in their minds by which they can make such judgments. We speak to those who for the most part have no Christian background.

Monday night I was invited to a feast at a Christian restaurant by Mr. Hsu. I have written of him as the man with whom I have had a good many conversations on Christianity. Personal work takes on a new complexion when dealing with such a man. He is not satisfied with what he has and is going hither and thither to find what will satisfy. The average Chinese, I should say, doesn't know whether he is a Buddhist, a Taoist or a Confucianist, or what. His religious ideas are amorphous, a mass of superstition in which there are elements from the various systems. They are not versed in their own religions, rather they follow the practices of the fathers before them without inquiring why.—*Ibid*, pp. 123-124.

It had been our privilege, shortly after the last Mohammedan rebellion (1895-96), to meet Mr. and Mrs. Ridley from Sining, who, with their fellow-worker, Mr. Hall, had chosen to remain

in the city all through that terrible time, that they might live Christ where, until then, their preaching had seemed in vain. Through the long months of the siege they held bravely to their post, caring for the wounded of both sides, fighting the successive scourge of smallpox and diphtheria, succoring widows and orphans, and winning a place in the confidence of the people that nothing but such unmistakable devotion could have secured. To this day neither heathen nor Mohammedan can forget that the quiet man with the heart of love who goes in and out among them, perhaps the most familiar figure on their streets, risked his life times without number to help their sick and dying; that he fed their hungry, clothed their destitute, and in spite of sorrow and bereavement has remained their truest friend for well-nigh thirty years. As his home has emptied, the little cemetery on the hillside has filled, the last to be laid in that God's-acre being the life-companion whose love, faith, and brightness were his chief earthly comfort. But still he lives for the church which has grown up in Sining, rejoicing in the openness of both heathen and Mohammedans to the Gospel, and in some two hundred who have confessed their faith in Christ by baptism.—Mrs. Howard Taylor, *The Call of China's Great North-West*, pp. 100, 101.

The little place at which we spent Sunday proved to be a walled city with Government officials. And there we found one family of missionary pioneers, lonely and unconnected with any organization, full of devotion to the Lord and to the people, and making little of the sacrifices their life involved. Crowded into three small rooms in a native house, opening one into another, the mother was nursing her baby of a month old, doing most of the cooking, looking after the three elder children, receiving visitors, dispensing medicines, and leading the Chinese services as if preaching the Gospel were her one and only work, her husband taking his share in these duties but devoting himself chiefly to the Tibetans. . . . How impossible it is for friends at home to picture the life of such a family amid the loneliness of such surroundings! The mother had not seen a foreign woman for a year and a half, and the children had no school or companions nor any place to play save the back courtyard.—*Ibid.*, pp. 144-145.



12. Would you or would you not recommend that missionaries unite in membership with Chinese churches? Why?
13. Do you favor Chinese participation in the control of funds from abroad, and if so, to what extent?
14. Should Chinese church leaders be consulted in regard to (1) the return of missionaries after furlough, (2) the number and qualifications of new missionaries? Why? Can you foresee possible disadvantages and embarrassments?

It has been the generally accepted policy in most missions in China for the ordained missionaries to connect themselves with the ecclesiastical authorities of the Chinese Churches. In some missions it is required that the missionaries so connect themselves. In others the matter is optional with the missionary, and there are not a few who are advocating at the present time that he do not become a voting member of the Chinese church courts but retain his membership in a home presbytery or other court. Some Churches recognize a double relationship which gives the ordained missionary a seat with full privileges in the church courts both in China and in his home country.

Where an ordained missionary is a full member of a Chinese church court he naturally comes under its jurisdiction; but this is only a partial control, inasmuch as in common with all other missionaries he is necessarily under the direction and control of the Board as the agent of the home Church.

In reply to the question whether the Chinese should be consulted in regard to the number and qualifications of missionaries, we find that they are so consulted at the present time in a very few missions, notably the American Board Missions in North China. There is a growing sentiment in China among some groups of missionaries as well as among the Chinese that such consultation is desirable.

Definite progress has been made in recent years in securing the advice of Chinese on Boards of Control of higher educational institutions. Most, if not all, of these institutions have already begun the practice of electing Chinese on their controlling boards, and are earnestly desirous of strengthening such representation.

In several instances, as already stated, Chinese have been appointed deans of departments, and more than one missionary president of a Christian educational institution is seeking to find a Chinese to succeed himself.—E. C. Lobenstine, *The Relation of Church and Mission in China*, pp. 19, 20, 22.

A noticeable change has taken place within the last fifteen years in regard to the desirability of the Chinese participating in the control of funds received from abroad, other than those for the salaries and allowances of missionaries and funds for new property, etc. It has become increasingly common, either to turn over to presbyterial or other church committees all funds received from abroad for evangelistic and elementary school work, or to transfer such funds, and in some cases all funds, from abroad other than those for salaries of missionaries, etc., to joint committees of equal numbers of Chinese elected by the Chinese Church authorities and of missionaries elected by the mission authorities.—*Ibid.* p. 23.

Tuesday night we had our monthly business meeting which we organized the month before. The members are evincing a real interest in the work of the church and I am trying to make it so that each has something to do in the church. They on their part manifest the strivings of the Chinese for the democratic control of the church, *i. e.*, control by them, and I have to be very tactful to lead this proper impulse in the right channels lest they run amuck in a liberty which they do not perfectly understand. I am going on the principle that we should trust them very rapidly with the affairs of the church and so train them in church membership, but financial support must precede financial control; that is, they are to control that part of the finances which they contribute.

There are some of them who have a rather curious idea about us foreigners, that we are set to control as autocrats, and that they must work and scheme to get affairs out of our hands into theirs. The other night, the man who proposed the committee on church membership suggested that all foreigners and those who received salaries at the hands of foreigners be left off the committee but I steered them past that rock for the time being at least. That particular gentleman is peculiarly anti-foreign missionary. He used to have a job in connection with the church and was turned off for incompetency, and since

then he seems to be trying to get back at the missionaries. He doesn't know how much we desire the day when the Chinese here will be capacitated. I think his spirit, however, does not characterize most of the members. I am undertaking to show them that I do not want to run things over them, or control them, and am trying to manifest an humble and friendly spirit. These things give you a hint of the kind of job a missionary has.—Gordon Poteat, *Home Letters from China*, pp. 125-127.

The foreign missionary in China is given the name of "Mu Shih," a title indicative of his pastoral office. The question arises as to whether the foreigner is capable of acting as pastor to a Chinese church, and the plain fact is that in the majority of cases, with the best intention in the world, he fails to fulfil the obligations of such a position, and this not because he is unfitted in general for a pastoral office, but because of the environment in which he seeks to fulfil it. It would not be too much to say that between the foreign pastor and the Chinese Church there is a great gulf fixed. That gulf is not one of differing ideals or intentional lack of sympathy, but is almost entirely one of nationality. The foreign missionary has striven nobly to cross the gap, but it should be clearly understood that he has failed, and must fail. The only true pastor of the Chinese Churches will be the man of their own blood, of their own tongue, of their own world.—Percy J. Smith, in *The Chinese Recorder*, July, 1924, p. 433.

#### WESTERN VERSUS INDIGENOUS CHRISTIANITY

The "foreign" character of the Chinese church is evidenced in the foreign architecture of its buildings, the use of foreign hymns and tunes in worship, the administrative control by foreigners of Christian institutional activities, the foreign character of church organization, etc., etc.

#### 15. Could this state of affairs have been prevented and if so, how?

The part that music plays in beautifying and edifying our Church life has been, in general, fully recognized in the West.

But our Western Church services are accompanied with music that is understood by our Western mind and loved by our Western ear. We should not appreciate, tolerate, or thrive upon a system of music which, however beautiful to an Eastern conception, yet to us presented all kinds of inharmonious discords, and instrumentally was only represented, for instance, by a sack-but or a dulcimer. Why then have we not, as a general mission policy, striven to build up our services on Chinese lines, and encouraged the use of both tunes and instruments which are suited to the Chinese idea. They are not an unmusical people; they have their own system of music, which, however peculiar to our hearing, is by no means to be despised when measured by the standard of Chinese art. Their instruments are many and varied, but well suited to interpret their musical ideas. We have brought over our translated hymns, with their Western tunes, and made them a part of the Church service; and a visitor would quickly observe that these tunes have never been assimilated. We have introduced our harmonium to lead the singing, but few among the worshippers can follow its lead, for the simple reason that they cannot recognize the air in the midst of the harmony. But why should we thus besides attempting the impossible, stamp the services as Western, and calmly reject the native music which lies ready to hand and which is understood and loved by the Chinese? A great opportunity has been neglected in that we have not encouraged them more to compose their own hymns, and to sing them to tunes of their own metre and style; and also that we have definitely discouraged the use of certain of their own instruments to accompany the singing.—Percy J. Smith, in *The Chinese Recorder*, July, 1924, p. 439.

Similarly, no satisfactory liturgical service can be looked for until it be composed by Chinese saints. Chinese Christians who have found in the beautiful Anglican service in America and Britain a means of expression for their deepest religious feelings, come back to their own country and are sorely disappointed by the many infelicities they find in the Chinese Prayer Book; it is all so different from what they knew abroad. No one is to blame. The requirements necessary for a Chinese equivalent to the stately beauty of the English Book of Common Prayer, can only be met by a Chinese scholar who can bring to his task the treasures of a devotional spirit. He must be a man whose mind is soaked in the history of the Church Catholic, and who

is also a scribe well instructed in his own country's language and literature. And in the day when these treasures of liturgy and hymnology shall adorn the worship of the Chinese Church, her children will not be unmindful of the debt they owe to those who gave them the early translations from the West, which were the prelude to the full and rich music of her later worship. —J. C. Keyte, *In China Now*, p. 137.

16. What are some of the essential characteristics of the church that is truly indigenous?
17. In what respects can Christianity be "nationalized"? Many believe that the ultimate content and expression of Christianity would be greatly enriched through this process. To others the perils outweigh the advantages. What is your response?

Some points that are regarded as essential to a Church that is truly indigenous are:

(a) It must "in organization, government and interpretation of the Christian message preserve the spiritual inheritance and express the peculiar genius of the Chinese people."

(b) "The wholesale, uncritical acceptance of the traditions, forms and organizations of the West and the slavish imitation of these are not conducive to the building of a permanent genuine Christian Church in China."

"The time has come when Chinese Christians should make a careful study and with courageous experimentation find out what are the forms and organizations and methods that are most practicable and helpful for the establishment of an indigenous Church."

Missionary leaders of the Church are accordingly appealed to "to assist the Chinese in carrying out this great task by their useful advice and by giving unfettered freedom to the Chinese Christians in these experiments."

(c) It is clearly recognized that in order to be truly indigenous the Church must become fully self-supporting, self-governing and self-propagating. "Therefore, we appeal to all the followers of Jesus Christ in China, with united effort, through systematic giving, to reach the goal of self-support, through persistent practice, fearless of experiment and failures, to reach

the goal of self-government, and through religious education, an adequately trained leadership, and devoted personal work, to attain the goal of self-propagation."

(d) It is further felt that the present versions of the Bible are too foreign in character and that a new version, "which is to be the product of the reverent scholarship of the Chinese race," is needed.—E. C. Lobenstine, *The Relation of the Church and Mission in China*, pp. 28-29.

Writers on missions have had much to say about nationalizing Christianity in the various countries where missionary work is being carried on. Most of this is to the point, but some of it is misguided, and not a little mere sentimentalism. There is need for clear thinking here. The nationalizing of Christianity has a double meaning. It may refer to its becoming indigenous, to the leadership and control passing out of the hands of foreigners into the hands of people of the country concerned. This is the object of all right-minded mission policy. This the Conference stood for questionably.

But there is another phase of the nationalizing of Christianity—that which results in Japanese Christianity, Chinese Christianity, or Indian Christianity. In this case Christianity is overlaid with national characteristics and modified by national habits.

Such has been the experience of Christianity hitherto. Many of the followers of Jesus were unable to grasp his teaching save in terms of Judaism, and remained a Jewish sect. The East diluted it with philosophy and developed the Greek Church. The West adulterated it with the Roman will to power and brought forth the Catholic Church. The growth of nationalism in recent centuries has made the development of the national churches one of its channels of expression, and the years of war even saw Christianity prostituted to the uses of national aggrandizement.

Christianity is an international religion by virtue of its universal elements. In this is its strength. In one land after another it has been mingled with the remains of religions that it has superseded, and modified by conceptions and practices which it should have revolutionized.

In the West a great deal of excavating will have to be done to get back to the teachings of Jesus. In them is to be found the dynamic of Christianity and not in the diversity that has resulted from their obscuration.

## CHAPTER VI

### LOOKING TOWARDS A CHRISTIAN CHINA

1. In what ways can we as church members here in America cooperate with the church membership in China and substantially help not hinder, hasten not delay, the realization of their dreams for the Chinese Church? For their country?

The first question which is in the minds of Chinese Christians today is *How can China be saved?* What contribution can the Christian Church in China make to the salvation of China? . . .

. . . Not long ago, a gathering of the Christians was held in Peking and during the discussion of Christianity there rose to address the assembly a gentleman, a man of experience, one of the old literati, but a member of the Christian Church. He stated that he had been converted to Christianity a number of years ago and that he had been a faithful member of the Christian Church for nearly eighteen years. During this time he had not been forgetful of the evangelistic efforts of the missionaries and had formed many an intimate friendship with missionaries and Chinese preachers. He felt, however, that Christianity was a selfish religion, a religion to save individuals, and that he might just as well go back to Buddhism which also teaches the salvation of individuals. What he wanted was a religion that would save the society in which he lived, a religion that would save China, that would revolutionize the social living, and that would get China out of her present hopeless condition. "I am tired," he said, "of that which we have been receiving from the pulpit of the Christian churches today. Can, or cannot, the Christian Church save China, and give China a new social order? I am asking this question not for myself alone but for many Christians, members of the Church who are considering leaving the Church, and for many of my friends who are standing at the gate of the Church, hesitating to come in until the question is unequivocally answered."

These words came as a thunderbolt to me as I sat in the audience. Was this old fashioned Confucian scholar being indoctrinated by any modern social teachings? Upon inquiry I found

out that he does not read foreign languages, nor has he read any of the books on the social gospel, nor has he been taught by anyone who preaches it. And furthermore, I found out, that from the study of the Bible he is convinced that Jesus Christ can save China, and His gospel should give China a new social order.—T. T. Lew, *The Contribution of Christian Colleges and Universities to the Church in China*, pp. 2, 3. (Pamphlet published in China.)

I know of no better way for individuals to help China than by helping to increase the opportunities of the rising generation of Chinese to obtain education of the right kind—the kind that takes into account the moral side of life,—the kind that breeds character, the kind that teaches that citizenship carries with it public duties as well as personal advantages; the kind that will produce a determination on the part of the educated classes to see that corruption in the government service is smashed; that armies are disbanded and that the government is run for the benefit of the masses; the kind of education that is being offered in the primary schools, the middle schools, the colleges and universities, carried on under missionary auspices, in charge of as unselfish a lot of people as can be found anywhere in the world. These institutions are all too limited in their physical ability to reach the Chinese who need their help, and are eager to have it.

I have come to believe that *America's greatest contribution to China*, greater even than America's political friendship, is *the work of the American Christian missionaries in China*. This statement may indicate the importance I attach to the need of moral regeneration which must precede any great political and industrial improvement.

A distinguished scholar, who spent a long period in China, has recently declared:

"Instead of carping at missionaries, we should remember that they have been almost the only ones in the past with a *motive force* strong enough to lead them to take an active interest in Chinese education."

I regard the Christian universities, colleges, academies, middle schools and primaries, with their nearly 250,000 Chinese students, as most potent factors in fitting China for taking her proper place in the world drama.—Frederick W. Stevens, *A Frank Discussion of China's Present Problems*, pp. 13, 14. (Privately printed pamphlet.)



There is need for a more conscious exchange of humanity between the East and the West. As Tagore has clearly stated, there has been hitherto "no superfluous humanity" in the contacts between West and East. If East and West can frankly face each other as partners in a great human undertaking, eager to exchange the best humanity that each has developed out of its own peculiar experience, there will be possible a world culture richer and more vital than any of the particular "cultures" which the world has hitherto known.—Lucius C. Porter, *China's Challenge to Christianity*, p. 221.

2. Should the resources of the Western churches in missionaries and money be concentrated on the training of Chinese workers at the sacrifice of field itinerating by the missionary, translation of tracts, etc. If so, why?
3. For what reasons would you prefer as a church to have your mission contribution applied to: (a) appointment of a new missionary; (b) post-graduate work in America for two Chinese pastors; (c) new dormitory for Union College in China; (d) opening up of a new station in a pioneer area?
4. Why may this be called the "critical period" in Chinese Church history?
5. What are the special demands or challenges before the Chinese Church which make able native leadership imperative if Christianity is to receive due recognition and exert its rightful influence in China during the momentous years immediately ahead?

THE DEVELOPMENT OF FUTURE LEADERSHIP.—No greater problem is facing the Chinese Church today than the securing, training and maintaining of adequate and efficient leadership. This applies not only to full-time leaders, such as pastors, evangelists, and Bible women, social workers, educators and medical workers; but to voluntary workers of various types. The absence of

qualified and adequate leadership accounts in no small part for the weakness of the existing leadership and the unproductiveness, intellectual and spiritual, of native Christianity. We all realize that China is in the midst of a great intellectual crisis, which unless adequately met and properly handled, threatens our very existence.

The New Thought Movement which is spreading so rapidly is probably the beginning of an intellectual renaissance which will sooner or later permeate the people as a whole and will condition the whole task of presenting Christianity to them. Moreover, the Chinese are naturally rationalistic and curious, and as a people they will not accept Christianity unless it is presented to them in a form which satisfies their intellectual as well as their moral and spiritual demands. . . . Today, when science and philosophy are widely taught and when all classes are open to the message of the Gospel, it is especially necessary that ordained representatives of the Church receive the best training obtainable. If they fail to do so, they cannot command the respect of the intellectual leaders of the land, and will in time, although to a lesser degree than the Buddhist and Taoist priesthood, be contemptuously ignored or impatiently tolerated by the men who are moulding the nation. . . .

Such being the case it would seem more important to insure a supply of highly trained men capable of this very difficult leadership than to increase the number of men and women of the old type working under the direction of missionaries. Given the right native leaders, not only evangelization but also Christianization will follow.—E. C. Lobenstine, *The Relation of Church and Mission in China*, pp. 31, 32.

Of the total number of Chinese religious workers only one in every twenty-five is ordained. The total number of employed evangelists and Bible women hardly exceeds ten thousand for all China. It is estimated that more than this number enter some form of Christian life service in the United States each year. In all West China, comprising four huge provinces with a combined population exceeding eighty million, the churches and missions report less than eighty ordained pastors. If we take the seven provinces of Central and West China we find an average in each province of less than a score of native workers regularly empowered to baptise and administer the Sacraments. One may ask why so few, and the answer is quickly given.

Pastors are not easily or quickly ordained on the mission field. In at least ninety per cent. of the area of these provinces missionary work is still more or less in its pioneer stages. The majority of the Christian communicants are first generation Christians.—Milton Stauffer, "China and the Chinese Church," *Missionary Review of the World*, Oct., 1924.

The following illustration is from Shansi. The church is located in a busy market town along the Yellow River at one of the most important crossings. It is located on the main business street of busy shops. The country field served by the church covers an area of twenty-five miles north to south by eighteen east and west, in which are located some two hundred towns and villages of varying size. For five years there was in charge of the work here an earnest, faithful man, but a man without training for his task. In five years he won exactly seven men.

Three years ago a Bible School graduate was sent to take charge of this field. This man is going about his task in a wise way. He has mapped out and organized his field. He systematically visits the main centres in it. He plans out regular study courses for the inquirers and Christians he gathers on these visits, on which they will be examined on his next visit. He has organized night classes for business men and clerks in Ch'i Kou itself, and has worked into the life of the Government School students. On my last visit twelve men were baptised. Yesterday twenty-three more were received, and he has some seventy more studying and on the way toward church membership. The Christians meet not only their own expenses aside from his salary, but also all touring expenses of himself and two other men who help him in the work.—*Ibid*.

## 6. Why or why not is it important to stress the social implications of Christ's teaching as vigorously as possible now?

Whereas in Western lands where Christianity is strong, social reforms have grown gradually during many centuries and social service and philanthropy are already several generations old, both of these have come to China within a few years, with sudden impact, as China has met Western conditions and especially as China has met Christianity. China's response to the social message is unique in history. Social well-being is now desired by the

Chinese people with an eagerness equalled nowhere else, albeit without knowing how to accomplish it. . . .

The strength of the present social workers lies partly in the religious motive which spurs them on; partly in the practical appeal which they make along lines of individual and community betterment; and partly in the social intercourse between men of different sections of the land, which has helped greatly in the formation of the present feeling of national unity. Any organization that will unselfishly promote social uplift, show men the way to secure larger results for themselves and their fellows in life and happiness, will find a ready response on the part of the Chinese. Many of them will respond heartily as well to the religious appeal.

Whether or not philanthropy in the future, and health work, sanitation and general reforms, will be considered as springing from Christianity or merely scientific and materialistic, depends to no small extent upon the social workers of the present hour and the immediate future.—*The Chinese Church as Revealed in the National Christian Conference*, Shanghai, p. 564.

- 7. As you look ahead toward a Christian China what changes do you foresee, if any, in (a) mission elementary schools; (b) colleges; (c) college and seminary faculties; (d) the education of girls; (e) religious education?**

Will elementary and secondary schools in China, and especially the former, be allowed to continue in the hands of foreigners whose main interest is religious? What is the attitude for example of the American public towards the parochial schools under the control of Roman Catholic priests today? And what would be their attitude if, in addition, the priests were Italians or French or Spanish or South Americans who were not naturalized citizens of the United States? Movements are already on foot in China, under the leadership of the most prominent educators and distinguished publicists and thoughtful citizens, including some Christians, advocating that education in China, particularly the public educational system should be entirely free from foreign control of any kind; and that public education should be absolutely free from the ecclesiastical control of any religions. In this point of view, they are not in any way prejudi-

cial or anti-Christian. They are simply following the example of America, and of the new policies of the European nations today. Whether they will succeed or not remains to be seen. Their success, however, will be one of the indications of the improving conditions of China as a true Republic, an independent and sovereign nation. But what then? Where can the children of the Christians get the training that is Christian?—T. T. Lew, *The Contribution of Christian Colleges and Universities to the Church in China*, p. 6. (Pamphlet published in China.)

Once I saw the day when China of the Chinese will have come. The public educational system has come into its own. In our cities throughout the country the elementary schools are established and 90 per cent. of the children of the nation are in school as they are in Japan. The school system is free from any control of Buddhism, Taoism and Mohammedanism or any other kind of religion. Of the children that go to school there are hundreds of thousands who are from Christian homes, whose parents desire for them in addition to the public school education, adequate training in the Christian religious life. . . .

In every centre where there are elementary schools there is a church school for Christian religious education. The children receive the education for national citizenship in the public schools, but as they come out of the schools three times a week, they receive additional training in Christian citizenship, systematically and efficiently given in church schools, which do not interfere with the public education, but whose single effort is to provide Christian training as a supplement and addition to the public school. And I see hundreds and thousands of Chinese pastors exhorting their church members to perform their duty of sending their children to these church schools for religious education.

I see also an army of hundreds of thousands of consecrated men and women who are being trained in Christian Colleges and Universities, whose ability stands second to none in the public schools, and whose devotion and zeal stand second to none in the Christian church, teaching in these church schools. I see a multitude of children going into these schools daily, and many non-Christian children also led by these Christian children, voluntarily joining the classes in the church schools after their public schools hours. I see a country in which church and state do not interfere with each other, each performing its own function.

But the church is equal to its task and is continuously bringing up a new generation of Christians.—*Ibid*, p. 7.

A question which is being asked by serious-minded Chinese Christians today is very pertinent. What future is before the Christian Colleges and Universities themselves? A friend in Peking recently raised this very question: "These missionaries are working hard and are building up institutions as if they had a place here in the future. Where are they heading? Do they really think that the missionary colleges and universities have a permanent place in the China of the future?" I asked my friend why he raised the question. He said that the answer could not be given in a few words, but in the brief moment that was at our disposal he said this: "Should a foreign institution have a permanent place, and can it make a really permanent contribution to Chinese education? What about the permanent differences due to race and background from which no foreigner has yet been able to free himself in thinking and policy?"

I said, "My friend, you are the victim of the Western point of view on education, the education of nationalism."

"Yes, maybe I am," he said. "But can we have education that forgets the nation?"

There we parted. This friend is an earnest Christian man and was once considered very seriously for a very important position in one of our Christian Universities.—*Ibid*, p. 8.

Girls must be educated. So much, Shansi educators believe, and the fine buildings and excellent equipment testify to the fact that they are giving the girls an education. But girls must not mingle with boys in school, nor be educated in the same way as the boys. Chinese educated women of the past knew music, painting, something of the classics, and sewing and cooking, and girls in Shansi are being trained in the same subjects. In the model girls' school we found fine samples of penmanship and drawing, some with Western perspective and design, but many with the conventional motifs of old Chinese art. In one room all the girls were making rather dismal noises on small foot-organs, such as are used in Salvation Army meetings in America. They were not even practising the same music. Each was working away by herself, and they were playing in different keys. In other rooms girls were studying the intricacies of the ku-chin, or Chinese harp. In content, this type of education is more or less tradi-

tional, but in many matters of pedagogy it is modern and Western.—Mansfield Freeman, "Has China Found a Moses?" in *Asia*, April, 1924.

The supply of Christian literature in Chinese has never been adequate. Moreover, much is now out of date and too foreign in style. There is great need of an adequately trained group of Chinese translators and authors to meet the needs today. Especially do rural Christians lack the means of building up their own spiritual life. The introduction of the phonetic script has been attended by marked success but comparatively little Christian literature is published in this simplified form of writing.

After an experience of two and one half years, during which time I have taught several hundred pupils the national phonetic script, I am an enthusiastic advocate for its use. People who could never hope to learn to read Chinese character with fluency can learn phonetic so that they can read their Bibles with ease and comprehension. The brighter pupils learn to write letters and keep accounts in phonetic. The study of phonetic decidedly stimulates interest in acquiring an education, because results can be gained so much more quickly in phonetic, than in studying character. People who never expected to know how to read learn phonetic and find reading so fascinating that they are led to enroll sometimes in a regular school and study other subjects as well. We are pushing its use constantly throughout our enormous field, and hope some day to have a literate church.

I suppose about 5,000 women and girls in our city and country field are more or less familiar with the phonetic.—Report of a missionary in Paotingfu quoted in *The Secret of a Strong Church*, p. 2, 3.

One of the most urgent demands of the present hour is the demand, voiced by many missionary leaders and Chinese Christian workers, for literature presenting the social application of Christianity. In this time of world convulsion, and of political unrest in China herself, China's Christians are asking, with more seriousness than ever before, "What is our responsibility to society and to the nation?" This attitude creates a psychological

opportunity for Christian writers to send forth a stream of literature saturated with the Christian spirit, which will point towards the right solution of the social, national and international problems now confronting the nation. Such literature must be prepared by those who have thought deeply and clearly on the fundamental principles of Christian sociology. Associated with them must be men fully in touch with the current of thought of present-day China. The literature thus prepared should deal specially with moral welfare and include books, tracts and posters on social purity, integrity in civic life, hygiene, temperance, and the evils of gambling as well as books on humanitarian and philanthropic enterprises.—*Report of the Christian Literature Council on the Present State and Future Task of Christian Literature in China*, pp. 9, 10.

8. Would or would not the development of indigenous Christianity in China be hastened in all probability by greater reliance on voluntary leadership and by insistence from the beginning on full self-support and why?
9. Is the policy of huge subsidies in the interests of speedier evangelization likely to prove itself a wise one in the long run? Why or why not?

The problem of finance and self-support is as great as ever. Salaries are increasing, but it is doubtful if they are keeping up with the increased cost of living anywhere, and where men of higher training are receiving proportionately higher salaries, the problem of the self-supporting Church especially in the country, is all the more acute. There have been notable gains in many regions, a Church often giving very real evidence of growth in this way even when its membership has shown no remarkable increase. Neither famine, flood, nor civil war has seemed to affect such progress as much as might have been expected, and with the increasing self-consciousness of the Chinese Church, which received a marked impetus from the Shanghai Conference, it is to be expected that accelerated progress will be steadily registered. Yet the poverty of many regions is so extreme that the vision of a self-supporting Church must be that of one organized on quite other than conventional lines if it is ever to



be realized. At least one society in part of its field is trying an experiment whereby its evangelistic staff is primarily a mobile preaching force, and whatever Churches they may found are to be self-supporting from the start so far as equipment is concerned, and consciously dependent for growth more upon spiritual forces, the Bible, and each other, than on outside helpers.—*China Mission Year Book*, 1923, pp. 130, 131.

We find many churches in these fields which have sprung up without any financial aid from outside. Church or mission has given an evangelist to sow the seed of the Gospel. If it is well planted it is bound to grow and to bear fruit. They may worship in a straw hut or in a house of some big family or even in the open air. These are their churches but we are sure that in after years this class of farmers will rise up to be the leaders of the community and then they will have a proper church of their own. So it is not in theory only that we can plant a church on the self-supporting basis at the very beginning.—Rev. K. T. Chung, *The Bulletin of the National Christian Council*, February, 1924, p. 8.

We are so accustomed to feel, because a professional ministry and paid workers seem to be essential at home, that they are therefore necessary in foreign fields. What seem to be needs at home we are apt to regard as needs elsewhere.

There can be little doubt that the key factor to the developments of the future Church will be the unpaid pastor and lay worker. Indeed, he is now and always has been the key but we do not yet know it.

There are already to be found large mission centres where all the churches are, and have been from the start, dependent on the ministrations of lay pastors who give their services. The mission-paid men devote their services to the heathen. The Christians look after themselves and the non-Christians as well. The lay pastors have brief periods of teaching at the centre, and then pass on to others any new light they have received.

And little though they may seem to know, they know more than those to whom they preach can exhaust in daily practice. When the people are ready for more they will get more, for those who do, learn much.—S. J. W. Clark, *The Country Church and Indigenous Christianity*, pp. 14, 15.

10. What do you understand to be the real aim of foreign missions?
11. What do you consider the most essential qualifications for missionary service, in view of the aim of the enterprise?
12. Should the evangelization of China be entrusted wholly to the Chinese Church from now on and the missionaries already in China gradually be withdrawn?

The establishment of an indigenous self-supporting Christian church is, of course, one of the great aims of foreign mission work. It is the strong conviction of many thoughtful missionaries that the permanent establishment and self-propagation of the church, as in China, is fundamentally connected with the betterment of the economic conditions of the people. The development of manufacturing industries will not solve the problem of China, today, for the problems are inseparably bound up with the problems of her agriculture. These four hundred millions of people, the majority of them living within an area not greater than that in the United States east of the Mississippi River, "must be clothed, fed, and supported, and the scale of living must certainly rise." The church has much at stake in the evolution of the economic life of all of her people, and the evolution of the rural populations to a higher economic plane is fraught with as much danger, or possibilities for good, as the evolution now going on in from home to factory industrial enterprises.—"Missions Plus Agriculture in China," in *The Trans-Pacific*, December, 1919.

ARE MORE MISSIONARIES WANTED IN CHINA?—Occasionally one is told in as many words, or if not, at least by implication, that the time has come for the Christian Churches in Europe and America to send fewer missionaries to China. There is enough truth in this generality to make it reasonable from one point of view at least. Everything depends on the location and size of the part of China you are talking about.

We have never heard any Chinese Christian leader even suggest a reduction in the present number of foreign missionaries, when considering the needs and future Christian welfare of the whole country.

The following resolution unanimously adopted by foreign and Chinese members of Commission II on the Future Task of the Church, and presented to the National Christian Conference, Shanghai, May, 1922, supports this general conviction. *Resolved:*

"That to answer the challenge of the unoccupied areas and to make possible an effectual entry by the Church into these open doors, the preparation of Chinese leaders be stressed during the next few years and the foreign missionary force be maintained *at least* at its present strength."

Forty-six per cent. of China still lies beyond ten miles of any evangelistic center. Within the fields for which Protestant missions and the Chinese Churches have definitely accepted evangelistic responsibility, there are areas today, four times greater in extent than our Middle Atlantic States, which still wait for the Gospel. In other words, as far as it is possible for any man to judge from a careful study, at least seventy million Chinese still live without a reasonable hope of hearing of Christ and His revelation within the next ten years. This is no sentimentalism or exaggeration. Ask any missionary who has worked and lived in the great interior of China if this is not so. He knows, you can trust him—but you cannot always trust the port city missionary or native worker. It's one thing to look at China from a class room in Peking, or the fourth floor of a Y.M.C.A. building in Shanghai. It's quite a different thing to look at China from the banks of the Kan in Central Kiangsi, or from the populous plains of Honan, where after a quarter of a century of missions there are scarcely thirteen thousand Christians among thirty-two million people, or from the green hills of Kansu—forty days distant from Shanghai—where among ten million people there are still only two hospitals, one of which is built of straw mats, and only one Christian middle school, just organized with a handful of students.

The most convincing answer to this question—Has the day come for fewer missionary recruits for China?—issues and can only issue from the Chinese Christians themselves. The words of Dr. C. Y. Cheng, executive secretary of the China Continuation Committee for seven years, and chairman of the National Christian Conference, Shanghai, May, 1922, are most significant:

"The Church is seeking *more missionaries*. It is far from our purpose to give the impression that the coming forward of

Chinese means that the missionaries are to retire from the scene, and that more of them are not needed. . . . There is a real need of, and room for, more new missionaries in China. In addition to possessing spiritual and intellectual qualifications the missionary of today needs thoroughly to understand that his task is to assist the Chinese Church, and to be willing to help, not to boss, his Chinese fellow workers. We need, therefore, those who possess a broad and sympathetic heart, and are able to form real friendship with the Chinese. We need those who can see and appreciate all that is good, and beautiful, and true, wherever it is found. We need those who are willing to learn as well as to teach, and who are prepared to work with the Chinese, or even under them. We need those who have a real understanding of, and desire for, international brotherhood, and the spirit of tolerance with those who differ from them. In a word, we need missionaries who are after the heart of God to 'Come over and help us.' . . .

"The present situation is certainly different from that of former days, but the need is just as great and urgent, if not more so. We want friends; we desire partners and comrades; we seek for co-operation and sympathy. The work has never been so interesting and full of promise as it is today. All its problems and difficulties are but so many attractions, that draw the men and women of vision and of a daring spirit to answer this magnificent and worthy call from afar."—Milton Stauffer, *Are More Missionaries Wanted in China?* (Pamphlet published by Student Volunteer Movement.)

What emotions flooded me as I listened to that first sermon in Chinese, and as I watched the faces of the people and saw the many come and go attracted by the sound of the singing. At least two thirds of the crowd stayed through the service. It was wonderful to hear them sing in Chinese the songs we love so well. The church certainly got upon my heart. The Chinese pastor died a year ago and there is no man, Chinese or foreign, in regular charge. The location is the best in the city, but the building is pitifully small. The floor is of brick and is very damp and cold in the winter; the windows are lattice work covered with oiled paper that must be replenished every once in a while. The benches are slabs of wood stuck with peg legs and have no backs to them. And there the gospel is preached where it is really "The Good News"! I think the greatest joy in all this work is

talking to people who have never heard, and who, but for you, will probably never hear, and who seem so many of them, just ready to receive the Word. Just think of being one of a Christian force of perhaps three hundred, native and foreign, set for the capture of a city of 200,000 souls. There is a surprising joy that comes with being in a place where needs and opportunities combine to make one's life necessary and influential in the progress of the Kingdom.—Gordon Poteat, *Home Letters from China*, pp. 18, 19.

“Watch and pray!  
For lo! The kindling dawn  
That ushers in the day.”

#### For Further Reading

*Torchbearers in China.* BASIL MATHEWS. Missionary Education Movement, New York. 1924. 75 and 50 cents.

*Christian Education in China.* Committee of Reference and Counsel, 25 Madison Avenue, New York. \$2.00.



BV

3445

.58

731949

Stauffer

Christain China

P. D. Swift

D. H. Sapp

D. H. Sapp

Lichon Loh  
H. C. Ho (Z)

24 9 1949

JUN 7 1950  
DEC 14 1950

DEC 6 1950

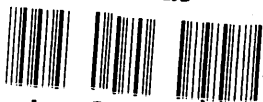
UNIVERSITY OF CHICAGO  
LIBRARY



11 353 545



THE UNIVERSITY OF CHICAGO  
LIBRARY



11 353 545

